



A
DISPLAY
OF
HERALDRIE:

Manifesting a more easie ac-
cessible to the knowledge thereof
then hath beene hitherto published
by any, through the benefit of M E T H O D,
wherunto it is now reduced by the au-
thority of J O H N G W I L L I M
Parliament of Artists.

*Quod quisq; primum accipit, tenetur
in communem usum deponere.*

*All that thy hand shall find to doe, doe
it with all thy diligence: for there is
neither Knowledge, Worke, In-
vention, nor Wit withoute it: Ecclel. 9. 10.*



TO HIS MOST SACRED MAIESTIE.



Know (MOST DEARE AND
DREAD SOVERAIGNE)

that Kings on Earth, are the visible images of
that All-ruling King of Heauen ; not onely for
their *Greatnesse*, resplending aboute al, but also for
their *Goodnesse*, in being propitious vnto all, euen
to the meanest. The consideration of which two

High and Monarchiall qualities, is no lesse an incouragement vnto mee,
to present your *Sacred Highnesse* with these poore fruits of my Trauels,
then it was vnto *Marius Geminus* to addresse his speech vnto *Cesar*, say-
ing : He that dares, *great Cesar*, to speake before thee, hee knowes not
thy *Greatnesse* ; but hee that dares not, hee knowes not thy *Clemency*. Yea,
(*great Cesar*) the ground of my confidence is greater then that of *Marius*;
not onely for that your Princely goodnesse is greater then *Cesars*, but
also that the view of things of this nature is peculiar to your *Sacred*
State ; these being the *Ensignes of Honour*, and therefore not to bee dis-
plaied but vnder the *Eie of Honours Grand Generall*. For all degrees
of *Nobilitie*, are but so many *Beames* issuing forth from *Regall Maiestie*,
and are no longer conspicuous, then it pleaseth that *Greater light* to dis-
spread those Raies. Whatsoeuer faults may heerein appeare vnworthy
of your *Regall* and bright aspect, yet this I can boldly say, that though I
am not the *First* who haue handled this *Subiect*, yet I am the *First* who
brought a *Method* into this *Heroicke Art*, that now any man may (in a
Tract so Orderly and *summarie*) wade through all the delightfull pas-
sages thereof. This onely I humbly beseech your *High Maiestie*, that in
guerdon of all the *Shields* which heere I haue marshalled in your *Roiall*
presence, you would graciously affoord me the *Shield* of your Princely
faueur and protection ; and I shall euer pray, that the *Shield of Celestiall*
defence, and influence of all Gods blessings, may euer encompass and
ouerspread your *Regall* person, your *Crowne*, your *Kingdomes*, and all
your *Roiall* issue.

Your *Maiesties*

most Humbly deuoted

Subiect and Seruant,

JOHN GVILLIM.

(b)

*An Epigram explaining the Frontispice
of this worke.*

THE noble *Pindare* doth compare somewhere,
Writing with Building, and instructs vs there,
* That euery great and goodly *Edifice*,
Doth aske to haue a comely *Frontispice*.
Where (*Guillim*) better can the curious looke,
Thaue this obseru'd, then in thy present *Booke* ?
Where, for thy proper matter, thou hast made
A *Front* so true, as *Spight* cannot inuade.
First, *England*, being thy *Scene* thou doest present,
In a *Triumphall Arch*, her *Regiment*,
As once diuided in the *HEPTARCHIE*,
But now most blessed in her *MONARCHIE*.
ARMES then thy *Subiect* being, as the *Spring*,
And *Head* of euery *Priniledge*, the *KING*
Is set about: From whom those *Six* beside,
Betweene the *Pillars* by their *Coats* descri'd,
Honor'd *NORTHAMPTON*, *LENOX*, *NOTINGHAM*,
SVFFOLK and *WORCTER*, and that now *NO NAME*
(Since *DORSETS* death) as *Sacred Conduits* be,
Conueying all vnto the vnder *Three*.
Who are the *Cesternes* that still full doe stand,
Dispensing *Regall* bounties to the *Land*,
And vnder *Regall Names*, being *Kings* instal'd,
GARTER, *CLARENCIEAVX*, *NORROY*, & so call'd,
In which Inuention, thou hast first disclos'd
The *Kings* free power ; then, hast interpos'd
The *Noble*s Honour ; last aduanc'd the trust,
Of those, that to such power and place are iust.
For which, my *Vowes* shall be, the time may see
A place, to thanke such paines, confer'd on thee.

**Olymp.*
Od. 6.



LENGVOY to the Author by *William Segar*
Garter, Principall King of Armes.

Kinde Friend, and fellow, since it is your will,
I should my verdict giue of this your skill;
I say, our Art was neuer so displaid;
Better compos'd, nor Groundworke truer laid,
to raise a Fabrick to your lasting name.

Your painefull study, Curious search, and care,
In turning ouer Bookes, both knowne, and rare;
Your great Expences, and your little Gaiues,
To counteruaile a Guerdon for your paines,
doth make your Merit, to exceede your Fame.

But let me tell you, this will be the harme,
In Arming others, you Your selfe disarme;
Our Art is now Anatomized so,
As who knows not, what we our selues doe know?
Our Corne in others Mill is ill afraid.

Bees sucke the Flowres, others eat their Hony,
Poore digge the Mines, Richmen haue the mony;
Sheepe beare the fleece, others weare the Wooll,
And some plant Vines, and some the Grapes doe pull,
Sic vos non vobis, may to vs be said.

We blazon Armes, and some esteeme them not,
wee write of Honour, others doe it blot;
We uphold Honour, others plucke vs downe,
Burying themselves in base Obluion:
Such are the effects of our defectiue Age.

Peeuish Precisenesse, loues no Heraldry,
Crosses in Armes, they hold Idolatry:
All Funerals pompe, and Honour but a vaunt,
Made Honour only by the Honorant;
shortly, no difference twixt the Lord, and Page.

Honours, Recusants doe so multiply,
As Armes, the Ensignes of Nobility,
Must be laid downe; they are too glorious,
Vaine, idle shewes, and superstitious:
Plebeian basenesse doth them so esteeme.

Degrees

Degrees in blood, the steps of pride, and scorne,
All Adams children, none are Gentle borne:
Degrees of state, titles of Ceremony;
Brethren in Christ, greatnesse is Tyranny:
O impure Purity, that so doth deeme.

Well gentle Guillims, you haue done your part,
I would Reward might follow your desert,
As Shadowes follow bodies in the Sunne:
Shadowes (alas) are not substantiall,
Shadowes, and rewards, proue nothing at all,
for being both persude away they runne.

John St. George to the Author.

Though Indian Ants, that scrape in Mines of Gold,
Dare not for Treasure make exchange with death,
Yet brauer mindes for honour dare be bold,
Couragiously to sacrifice their breath;
A precious Gem is Honour, Guillims then,
Whose Badge is Armes, the subiect of thy pen:
Which as a Diamond when thou didst find,
Rude, and vncut, to bring the same to shape;
And Lustre fit, thy Purse, thy Pen, thy Minde,
Did all conspire, this Worke to vndertake:
Which now perform'd, let Goldsmiths iudge the price,
Till Esops Cocke and Indian Ants be wile:
And though thy Guerdon seeme not worth a mite
To such base Prisers, deeme it not the lesse,
For higher spirits will iudge thereof aright:
And they at last too late will all confesse,
That Gold and earthly pleasures doe bewitch,
But Grace and Honour only makes men Rich.

JOHN ST. GEORGE.

To his neereft and dearest kinsman, JOHN
G VILLIM, Pursuant of Armes, THO. GVIL-
LIM wilheth his owne best wishes.

This large Display of thy Mysterious Art
Each where displays such Lustre, Labour, Learning,
To euery one that can with due discerning
Survey thy Volume ouer euery part;
As there is none, Noble or Gentle heart,
(And onely such this subiect is concerning)
That can deny thee (thine owne vertues earning)
The praise and prize of thy diuine desert.

If

If any Criticks Curiously repining,
 Barke at thy Light, their fury is thy foile,
 For, more we praise such Lamps so publike shining,
 And euer pray they neuer faile of Oile.
 So fare thou (Cosen) for this worke of thine,
 Which with thy name shall now eternize mine.

To my worthy Friend Master G VILLI M
 on his present worke.

A Sin a curious Lant-shape, oft we see
 Nature, so follow'd as wee thinke it's shee,
 Trees, Riuer, Hills, Towers, Vallies, Country farmes
 Higher or lower plac'd; so heere are Armes.
 Of which the severall Blazons, Ranks, and Rites,
 Now first explain'd by their due shades and lights,
 In perfect Method wrought with Precepts, Lawes,
 Examples, and distinctions, for each caule,
 Guillims elaborate hand hath with such spright,
 Inform'd as eu'ry part hath life and light.
 But when the whole together I behold,
 So Faire, so Rich, so Euen, so Manifold,
 Of all the Bookes, we say, ere borne with vs,
 Not one can boast a nobler Genius.

ANTHONIE GIBSON.

To my deferuedly beloued and worthy Friend
 and Countiman Mr. Iohn Guillim, touching
 his display of the Honourable Art
 of ARMORY.

Thy Name, thy Country, and thy matchlesse Art
 Incites my Muse to raise her Armes of pow'r,
 With praises to lay open thy desert,
 To make it all-denouring Time deuoure.
 But (oh) a small Reward it is to get,
 But Fame, too Cheape, for that which cost so deere;
 As Time, and Paines, and Cost; and all three, great;
 Yet that's the most, the most doe looke for heere.
 Thou hast reduc'd an Art (much like our Law)
 Vnmethodiz'd, to such a Method now,
 That the whole Art, that was before but rase,
 Is made most ripe in Rules the same to know:
 Heere, all the Termes by which the Art is knowne;
 And the least Particell of each least Part,
 Are so Anatomiz'd, and strictly shewne,

All

That All may see the Soule of all this Art.
 Heere, all the Bearings, both of Beasts and Birds,
 Of Fish, Flies, Flowers, Stone, and each minerall,
 Of Planets, Starres, and all, that All affords,
 Are made by Art, appeare most naturall.
 So that this Worke, did ransacke Heauen and Earth,
 Yea Natures bulke it selfe, of all that is
 In Nature hid, before this Booke had birth,
 To shew this Art by them, and them by this:
 Then, Natures Secretary we may stile
 Thy Searching Spirit, or else we iustly may,
 Plinius Secundus call thee; fish (the while,
 Rare Herald) thou dost Natures Armes display;
 So that we cannot hold him Generous,
 (If Squard by Rules of Generosity,)
 That will not haue this Booke (composed thus)
 To vnderstand Him selfe, and It thereby.
 For, heere by Armes (as sometimes Ships at Sea)
 Is scene how Houles grapple, but for Peace;
 Yet (being ioined) distinguish so they be,
 That we may see them (seuerall) peece by peece.
 For, the whole Body to these Armes thou hast,
 So cleere purg'd from sad Obscurity,
 That now this Art in FRONT may well be plac'd
 Of Arts that shine in Perspicuity.
 And if before, the same seem'd most abstruse;
 Now, hast thou (for WALES glory, and shine owne
 Rare BRITAIN) made it facill for our vse,
 Sith vnconfusedly the same is shewne:

Then, all that honour Armes must honour Thee,
 That hast made Armes from all confusion Free.

JOHN DAVIES
 of Hereford.

To his worthy and well-deseruing Friend,
 Mr. J. Guillim.

Faine would I praise thee as thy worth requires;
 But (ah) I cannot, sith my power decays:
 I want the Muses aide, and sacred Fires
 To offer vp my loue vnto thy praise:
 For, thou, by Armes, as heere doth well appeare,
 Deferu'st more praise then Papers Armes can beare.

John Speed.

In



In Autore, *Gulielmi Belcheri*
Eulogium.

Armorum primus Winkynthewordeus artem,
Proximit, & ternis linguis lastravit eandem:
Accedit Leighus: concordat perbene Boswell,
Armorioue suo veri dignatur Honoris,
Clarorum Clypeis & Cristis ornat: eamq;
Pulchris Nobilitat, Generis Blazonia, Ferni:
Armorum proprium docuit Wirleius & vsum.
At tua pre reliquis, Guillime, sine gloria crescit,
Quod tu cuncta simul, reliqui quae singula, praeferas,
Et quae confusis reliquis, facis ordine primis.
Hinc tibi laus, inter laudatos, prima manebit,
Nobiliumq; choro; (reliquos contemne) placebis.

G. B.



TO THE COVRTTEOV'S
READER.



How difficult a thing it is to produce forme, out of things
shapelesse and deformed, and to prescribe limits to things
confused, there is none but may easily perceiue, if hee shall
take but a sleight view of the Chaos-like contemplation of
things not onely diuers but repugnant in nature, hitherto
concorporated in the generous profession of Heraldry: as
the formes of the pure Caestiall bodies, mixt with grosse
Terrestrials; Earthly Animals, with Watery; Savage
beasts, with Tame; Whole-footed beasts, with Diui-
ded; Reptiles, with things Grefible; Fowles of prey, with Home-bred; the
again, with Riuer fowles; Aery Insecta, with Earthly; also things Naturall,
with Artificiall; Arts Liberall, with Mechanicall; Military, with Rusticall;
and Rusticke with Ciuil. Which confused mixture hath not a little discouraged ma-
ny persons, (otherwise well affected to the study of Armory) and impaired the esti-
mation of the profession. For redresse whereof, my selfe, (though unablest of many)
haue done my best, in this my Display of Heraldry, to dissolue this deformed lump,
distributing and digesting each particular thereof into his peculiar rancke; where-
in, albeit the issue of my enterprise be not answerable to the height of my desires, yet
doe I assure my selfe, my labour heerein will not be altogether fruitlesse, forasmuch as
heereby I haue broken the Ice, and made way to some after-commers of greater gifts
and riper iudgement, that may giue a fairer body to this my delineated rough draught
or shadow of a new framed method. For if men of greatest skill haue failed to giue ab-
solute forme to their works, notwithstanding their best endeauours, with little reason
may such perfection be expected from mee, whose Talent is so small, as that I am
forced to build wholly upon other mens foundations: and therefore may be thought to
haue undertaken an idle task, in writing of things formerly handled, and published
by persons of more sufficiency and greater iudgement. Notwithstanding, who knoweth
not, that as euery man hath his proper conceit and inuention, so hath he his feuerall
drift and purpose, so as diuers men writing of one selfe Argument, doe handle
the same diuersly? Which being so, what letteth that euery of us, writing in a diuers
kind, may not without offence to other, use our uttermost endeauours to giue vnto this
erst vnshapely and disproportionable profession of Heraldry, a true Symmetria and
proportionable correspondence of each part to other? In as much (if I be not deceiued)
both they and my selfe doe al aime at one mark, which is, so to adorne and beautifie this
science, as that it being purged from her wonted deformities may become more plausi-
ble to many, and be fauourably entertained of all; which could not be otherwise better
effected, then by dissolving of this Chaos-like or confused Lump, and disseuering
of each particular thereof from other, and disposing them vnder their peculiar heads,
which is the full scope of these my Trauels. Now to the end I might the better ac-
complish

TO THE READER.

compleish this Taske after I had carefully collected the chiefe Grounds, Principles, Rules and Obseruations, that Ger. Leigh, Boswell, Ferne, Bara, Cassaneus, and other best approved Authors in their severall Works have written touching the rudiments and first principles of Armory; then did I seriously berthinke my selfe for the orderly distribution of those their dispersed Notes and Obseruations so by me collected, and digesting of them into some forme of Method, or at the least into some Methodicall resemblance, wherein I hope I have in some sort accomplished my desire, and haue for thy better understanding and apprehension (gentle Reader) first distributed this Worke into Sections, and those into Chapters, briefly shewing their severall substances and orderly connexions; and throughout the whole I haue begonne with the Genus of each kind, and seuered them into their Species, which also are subdivided into Individuaes, annexing particular rules to each severall sort. Moreover I haue added Definitions, Diuisions, and Etymologies of the Artificiall termes, peculiarly pertaining to this Art, bestowed the chiefe grounds, Principles, Rules, and Obseruations under their proper heads, and manifested their use by examples of speciall choice, whereby they receive not onely warrant, but also lively sense and vigor, in default whereof they would become destitute of all force: According to that saying of Aretius: *Præcepta quantumvis bona & concinna, amotua sunt nisi ipse auditor variis exemplis ea repræsentat.* Finally to the end that nothing should be wanting that might give thee full contentment, I haue prefixed before every Section an Analogicall Table, briefly comprehending the substance of each subsequent Section, and that with such coherence that each of the said Tables answereth in a Relatiue respect of the one of them to the other; so as all of them doe Iumpe together in an vniuersall coherence, as by their particular references doth manifestly appeare, whereby I haue brought to passe (though with long and difficult labour) that in this my Display of Heraldry, thou maiest easily finde (bestowed according to order) whatsoeuer thou desirest concerning the Principles of this Profession: So that thou in short time and with much ease maiest reape not onely a profitable gleaning, but a plentifull Haruest of this my long and painefull Lucubrations.

FAREWELL.

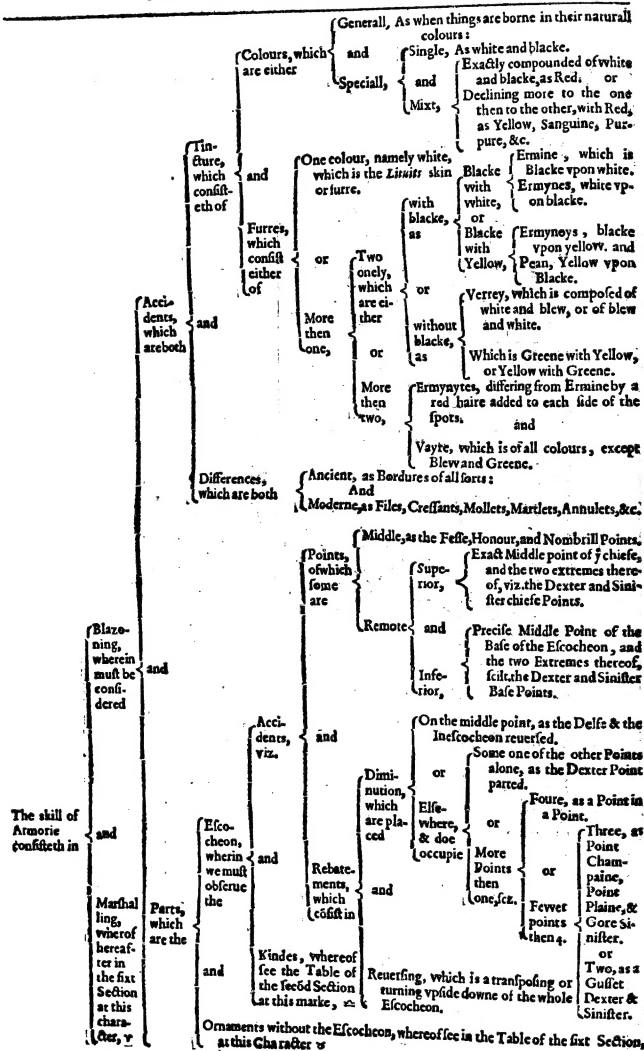
(.,.,.)



Nobilest inuentum & perfectum simul.

THIS first Section sheweth the original beginning, and voluntary assumption of Armes and Ensignes; the Equiuocation of the Latine word *Arma*, and in what sense the same is to be vnderstood and taken: the necessity and vse of *Armes* and *Ensignes*; when and by whom they were first giuen for *Remunerations*: their *Sympathy* with their Bearers, and their Conformities with names: their *Definition*, *Distribution*, *Blazon*, *Accidents* and *Parts*: their *Diminutions*, or *Abatements*; together with many *Precepts*, *Rules*, and *Obseruations*, as well generall as particular, pertaining to *Blazon*.

The Table of the first Section.



A DISPLAY OF HERALDRIE.

SECT. I. CHAP. I.



Hofouer shall adrefse himfelfe to write of maters of Inſtruction, or of any other Argument of importance, it behooueth, that before hee enter thereinto, hee ſhould reſolutely determine with himfelfe, in what order hee will handle the ſame: So ſhall he beſt accompiſh that hee hath vnder-taken, and informe the vnderſtanding, and helpe the memorie of the Reader. For ſo doth *Caffaneus* admoniſh vs, ſaying, *Prusquam ad ſcientiam perue- caffen.*
natur, bonum eſt, modum preſcribere docendi & or- dinem, quia per ordinem res intellecta magis delectant animos, mentes nutriunt, ſenſus magis illuminant, & memoriam reddunt clariorem. Such order and courſe of writing doth alſo procure in the Reader a facility of apprehenſion, as *Eraf- mus* noteth, ſaying, *Facilius diſcimus qua congruo dicuntur ordine, quam qua ſparſim & confuſim.*

What Order is, *S. Auguſtine* doth informe vs, ſaying, *Ordo eſt parium diſpari- Definition of*
umque rerum diſtributio. This order is twofold; the one of *Nature*, the other of *Discipline*: The order of *Nature* (as Doctour *Caffius* noteth) is a progreſ- *Aug. de ciuit. Dei.*
 ſion from ſimples to things compound: contrariwiſe, the order of *Discipline* *Order two-*
 is a proceeding from things compound to ſimples. As touching the order *fold.*
 that I haue prefixed to my ſelfe in this diſplay of *Heraldrie*, you ſhall vnder- *Cy. Dialeſt.*
 ſtand, that forasmuch as the handling of one of theſe alone, ſufficeth not to the effecting of my intended *Method*, I muſt of force make vſe of them both in ſome fort, according to their diſtinct kindes. Wherein albeit the order of *Order in this*
Nature in right ſhould haue the precedence, as the more worthy, *quia Natura* *Worke ob-*
regitur ab intelligentia non errante: neuertheſſe, in regard my principall *ſerued.*
 purpoſe tendeth to the preſcribing of a forme of *Discipline*, whereunto theſe tokens which we call *Armes* muſt be reduced, and therein to maniſt rather their location then their generation, their vſe then their eſſence, their ſhadow then their ſubſtance; I am constrained to preferre the latter (which ſerueth directly

directly for my purpose) before the former, which tendeth thereto but collaterally : whose dignity notwithstanding I purpose regardfully to observe, when I shall come to the distribution of things *Naturall* in their proper places.

Digression. But before I enter my *Method*, I hold it expedient, (though I doe somewhat digresse) by way of introduction to the better conceiving and vnderstanding of that which shall bee herein handled, briefly to offer to the consideration of the iudicious Reader, some few things of necessarie note, touching the Subject of this Worke : Such are those ensignes or markes which wee call *Armes* in English, and in Latine, *Arma*; which being a word of æquiuocation or ambiguitie, needeth some explication; *Digredi enim quandoq, licet ex causa, non autem diuagari* : for so it is very requisite, to the end it may bee certainly known in what sense this word is to be heere taken, *quia discenti ponenda sunt vera & certa*.

Armes in English, and in Latine, Arma; which being a word of æquiuocation or ambiguitie, needeth some explication; *Digredi enim quandoq, licet ex causa, non autem diuagari* : for so it is very requisite, to the end it may bee certainly known in what sense this word is to be heere taken, *quia discenti ponenda sunt vera & certa*.

Instruments naturall. It is therefore to be obserued that this word *Arma* in Latine is sometimes taken for very naturall instruments, and in this sense doth Doctour *Cassius* vie the same, where he saith, *Arma belluis natura dedit, ut Leoni dentes, Serpenti aculeum, &c.* Sometimes it is taken for all manner of instruments pertaining to *Mechanicall Trades*, as *Arma Rusticorum, Rastro, Ligones, & huiusmodi*. Also *Arma coquinaria, lebes, patella, tripus, olla, &c.* And *Virg. Æneid. 5.* speaking of the necessaries pertaining to shipping, saith,

Colligere arma iubet, validissq, incumbere remis.

Instruments Militarie. Sometimes it is taken for all sorts of warlike instruments; and in this sense doth Doctour *Cassius* take it, saying, *At hominibus arma industria sunt, ut, cuspis, fuxit, ut pro imperiorationis eis viteretur*. But this word *Arma* heere meant is not vnderstood in any of these significations, but must bee taken in a metaphorical sense, for that they doe assume a borrowed name (by way of figure called *Metonymia subiecti*) from the Shields, Targets, Banners, Military Calsockes, and other Martiall Instruments, whereupon they were ingrauen, embossed, embroidered or depicted: which kinds of furnitures & habiliments are peculiar vnto martiall men and professed souldiers, to whom only it pertaineth to beare Armour; which euen at this day wee doe usually call by the name of *Armes*. And of them in proceesse of time did these ensignes or markes receiue their denomination, and were called *Arma*, in English *Armes*, as *Abra. Fra.* noeth, saying, *Arma appellantur, quod olim solis militibus data fuerunt, qui arma gerere solent. Nam cum ista sit gloria armis, ut instrumentis comparata placuit ipsam quoque mercedem arma appellare.*

Definition of Armes. *Armes* then, as they are heere meant, may be thus defined: *Armes* are tokens or resemblances, signifying some act or quality of the bearer. How great the dignitie and estimation of *Armes* euer hath bene, and yet is, we may easily conceiue by this, that as they doe delight the beholders, and greatly grace and beautifie the places wherein they are erected; so also they doe occasion their spectators to make serious inquisition whose they are, who is the owner of the house wherein they are set vp, of what Familie their bearer is descended, and who were his next, and who his remote Parents or Ancestors.

Their conformity with Names. Betweene *Armes* and *Names* there is a certaine conformitie, so that, as it is a thing vnlawfull for a man (but vpon great occasion) to change his name; so *neq, arma* (saith *Cassian.*) *mutare licet, nisi magna & honorifica aliqua causa acceperit.*

ceperit. And another saith, *A nominibus ad arma bonum deducitur argumentum.*

Also there is betweene these *Armes* and their Bearers a kinde of *Sympathie* Their Sym- or naturall participation of qualities, in so much as who so dishonourably or patty with vnreuerently vith the *Armes* of any man, seemeth to haue offered indignitie to the person of their Bearer; so as (according to some Authours) their owner shall right himselfe against such an offender or wrong-doer, *actioe iniuriarum*.

As touching the antiquitie of these signes which wee call *Armes*, *Diodorus Siculus* maketh mention, that *Osyris*, surnamed *Iupiter the iust*, sonne to *Cham* the cursed sonne of *Noah*, called of the *Gentiles Ianus*, being banished from the blessed Tents of *Shem* and *Iaphet*, by reason of the curse fallen vpon his father, was constrained to seeke some remote place wherin he might settle himselfe, his children, and people : For which purpose he assembled agreat Armie, and appointed *Hercules* his eldest sonne Capitaine. And in this so ancient an expedition of warres, as well *Osyris* himselfe as *Hercules*, *Macedon* and *Anubis* his sonnes, and others, did paint certaine signes vpon their shields, bucklers, and other weapons; which signes were after called *Armes*. As for example, *Osyris* bare a *Scepter royall*, insigned on the top with an *Eie*; *Hercules* a *Lion rampant*, holding a *Battle-axe*; *Macedon* a *Wolfe*, and *Anubis* a *Dogge*. In this first assumption of these signes, euery man did take to himselfe some such beast, bird, fish, serpent, or other creature, as he thought best fitting his estate, or whose nature and qualitie did in some sort quadrate with his owne, or whereunto himselfe was in some respect like in qualitie, or wished to bee resembled vnto.

The principall end for which these signes were first taken vp, and put in their use, was that they might serue for notes or markes to distinguish Tribes, Families, and particular persons each from other. But this was not their onely use, for that they serued also to notifie to the ingenious beholder of them (after some sort) the naturall quality and disposition of their Bearers. And so behoouefull was this inuention thought to be, and their use so reasonable, as that they haue bene entertained of all succeeding posterities amongst all nations, and continued (euen to this day) without immutation or alteration of their primarie institution. These *Armoriall Ensignes* thus ingeniously deuised, had yet a further use: for they serued also for the more commodious distribution of Nations, Tribes, and Families, into Regiments and Bands; as also for assembling, conducting, and governing of them in martiall expeditions: for which uses and ends they haue receiued approbation in the highest degree, euen from the mouth of God himselfe, who (when he prescribed vnto *Moses* and *Aaron* a forme of ordering and conducting the *Israelites* in their passage towards the Land of promise) did expressly command the use of *Armoriall signes*, saying, *Filij Israelis quisquis iuxta vexillum suum cum signis secundum domum Matrum suorum castra habento*: which order he required to be obserued, not only in the conduction of them in their journey, but also in the pitching and raising of their Campe.

In which precept we may obserue, that God maketh mention of two sorts of *Ensignes*; the one generall, the other particular; and that these latter were no lesse needfull then the former, for the orderly gouerning and conducting offo huge and populous a multitude as the *Israelites* were, in a journey so long

long, and withall subiect to infinite dangers. The first sort of these Ensignes, God calleth *Vexilla*, that is to say, *Standards* or *Banners*, which serued for the conduction of their feuerall Regiments. For the *Israelites* consisted of twelue Tribes which were diuided into foure Regiments; that is to wit, three Tribes to each Regiment, of which euery one had a particular *Standard*, which as they differed in colour one from another, so did they doubtlesse comprehend in them feuerall and distinct formes.

Question. Heere may arise a twofold question concerning these *Standards* before mentioned; the one, what colour each of them were; the other, what formes and shapes were depicted in them. As to the colour, *Lira* vpon the second of *Numbers*, saith, *Qualia sunt ista vexilla in Textu non habetur, sed dicunt aliqui Hebrei quod vexillum cuiuslibet Tribus, erat similis colori lapidis positi in rationali in quo inscriptum erat nomen ipsius Ruben, & sic de aliis.*

Adrianus Borhaui, Num. 2. Formes born in *Standards*: And as to their feuerall formes, *Martinus Borhaui* in his *Commentarie* vpon the same place, hath this saying, *Tradunt veteres in Rubenis vexillo Manu dragoram depictam fuisse, quam ille in agro collectam matri Lix attulerat: In Iehuda Leonem cuiuslibet benedicendo pater Iacobus contulerat. In Ephraim vexillo, Bouis species. In Danis vexillo, serpentis Imago, qui serpenti & colubro a Iacobo comparatus erat, fiat Dan coluber in via. And in conclusion he saith: Sit fides penes Authores.*

Etymologia. This sort of *Ensigne* according to *Calepine*, is called, *Vexillum quasi paruum velum, & accipitur* (saith hee) *pro signo quo in exercitu vel classe Imperares utuntur.* The vse of these *Standards* doe consist heerein, that they being borne aloft vpon a long pole or staffe apparent to euery mans view, the Souldiers may bee thereby directed (vpon all occasions of seruice) and by the sight of them may be disseuered and vnited at all times, as the necessity of the seruice shall require. Of this vse, *Lira* vpon the second of *Numbers*, saith, *Vexilla in perticis eleuantur ut ad eorum aspectum bellatores diuidantur & vniantur:* For like as a ship is guided in the surging seas by the Sterne or Ruther, even so are the Souldiers ordered in their Martial exploits by their *Standard* or *Ensigne*.

1. Sort. The other sorts of *Ensignes*, God calleth, *Signa secundum domum Maiorum suorum*: whereby is meant (if I bee not deceiued) the particular *Ensignes*, or *Tokens* of each particular Family, and of the particular persons of each Familie. For so doe I vnderstand that exposition of *Lira* vpon the same place: *Signa propria sunt in vestibus & scutis quibus bellatores mutuo se cognoscunt & suos ab Adversarij distingunt.*

Lira. These were the primarv vses for which these *Signes* were first deuised and put in practise, and those the ends whereunto they were referred; but after long tract of time, these tokens which we call *Armes*, became remunerations for seruice, and were bestowed by Emperours, Kings, and Princes, and their Generals and chiefe commanders in the field vpon martiall men, whose valerous merits (euen in iustice) required due recompence of honour answerable vnto their worthy acts, the remembrance whereof could not better be preferred and deriued vnto posterity, then by these kindes of honourable rewards. The first we read of, that made this vse of them was *Alexander* the great, being moued thereunto by the perswasion of *Aristotle* his Schoolemaster: who hauing obserued his magnificent mind in rewarding his souldiers

to

to the full of their deserts; did at length preuaile with him so much, as that he cau sed him to turne the *Current* of his bounty another way, and to recompence his souldiers with these marks or tokens of honour; which he bestowed on them as hereditary testimonies of their glorious merits. Whose example heerein, Emperours, Kings and Princes, of succeeding ages haue ensued; vsing therein the ministry of the Office of *Heralds*, as subordinate Officers thereto appointed and authorized, reseruing alwaies to themselves the supreme iurisdiction of iudging and remunerating persons according to their deserts, but vsing the industry of the *Heralds*, as for sundry other vses of great importance in a State, so also for the inuenting and deuising of Congruent tokens of honour, answerable to the merits of those that shall receiue the same.

SECT. I. CHAP. II.



O much of such notes as are necessary to be obserued, for the better vnderstanding of these things that shall bee hereafter deliuered, touching the subiect of this worke. Now wee proceed to the practise exercise of these *Armoriall tokens* which pertaine to the function of *Heralds*, and is termed *Armorie*, and may be thus defined. *Armory is an Art rightly prescribing the true knowledge and vse of Armes.*

Definition of Armory.

Now like as in things natural the effects doe euermore immediatly ensue their causes, euen so *diuision* which is a *demonstratio* of the extent & power of things, must by immediate consequence follow definition, which doth expresse the nature of the thing defined. *Diuision is a distribution of things common, into things particular or lesse common.* The vse thereof consisteth heerein, that by the assistance of this diuision, words of large intendment and signification, are reduced to their definite and determinate sense and meaning, that so the mind of the learner be not misled through the ambiguity of words, either of manifold or vncertaine interpretations. Moreover it serueth to illuminate the vnderstanding of the learner, and to make him more capable of such things as are deliuered, *Ea enim que diuisum traduntur facilius intelliguntur.*

Of Diuision: Vt.

The practise hereof shalbe manifested in the distribution of the skil of *Armory*, withal the parts and complements thereof throughout this whole work.

This skil of *Armory* consisteth, { Blazoning.
and
Marshalling.

Distribution.

Blazon is taken, either strictly for an explication of *Armes* in apt and significant termes: or else, it is taken largely for a display of the vertues of the *Blazon*. *bearers of Armes*: in which sense *Cassaneus* defineth the same in this manner, *Blazonia est quasi alicuius vera laudatio sub quibusdam signis, secundum prudentiam, iustitiam, fortitudinem & temperantiam.* A certaine French *Armoryist*, saith, that to blazon is to expresse what the shapes, kinds, and colour of things born in *Armes* are together with their apt signification. Like as definitions are forerunners of diuisions, euen so diuisions also haue precedence of rules. To speake properly of a rule: It may be said to be any straight

Definition of the Blazon.

Of rule.

straights or leuell thing, whereby lines are drawne in a direct and even forme. In resemblance whereof, we heere vnderstand it, to be a brieft precept or instruction for knowing or doing of things aright; as witnesseth *Calepine*, saying *Regula per translationem dicitur brevis rerum praeceptio*, that is to say, a compendious or ready instruction of matters. It followeth therefore, by due order of consequence, that I should annex such rules as are peculiar to blazon.

Rules of Blazon in genere.

The aptest rules for this place, are these immediatly following: In *Blazoning* you must vse an aduised deliberation before you enter therunto, for hauing once begun, to recall the same, doth argue an inconsiderate forwardnesse meriting iust reprehension.

Rule. 2.

The more commendable your *Blazon* is, by so much is it holden the more commendable, *Quia quod breuius est semper delectabilius habetur*. Therefore you must shun multiplicity of imperinent words in your *Blazon*, *Frustranum fit per plura quod fieri potest per pauciora*. But herein you must obserue this Caution that whilst you labour to be compendious, you omit nothing materiall or necessary to be expressed: for as the one doth eclipse the vnderstanding, so the other is offensive to memory, as *Aristotle* noteth, saying, *Omnia sermo si sit breuior quam oportet, obscurat intellectum, si autem longior difficile erit retentioni*.

Rule. 3.

You must take speciall heed to words in *Blazon*, for a different forme of *Blazoning* maketh the *Armes* cease to be the same; *Diuersitas enim nominis inducit diuersitatem rei, in tantum quod nomina sunt significatiua rerum*.

Rule. 4.

You must not be too full of conceits in *Blazon*, nor ouer forward in speech. You must vse no iteration or repetition of words, in blazoning of our Coate.

Rule. 5.

Especially of any of these
Of.
Or.
And.
With.

For the doubling of any of these, is counted a great fault, inasmuch as the offender heerein is deemed unworthy to blazon a coate *Armour*.

Rule. 6.

In *Blazoning* you must haue regard of the things that are borne in *Armes*: as also whereunto they may be resembled, whether they be naturall or artificiall and so to commend them accordingly.

Rule. 7.

In the *Blazoning* of any Coate, you must euermore obserue this speciall rule. First to beginne with the field, and then proceed to the blazon of the Charge, if any be. Moreouer if the *Field* bee occupied with sundry things, whether the same be of one or diuers kinds: you must first nominate that which lieth next and immediatly vpon the field, and then blazon that which is more remote from the same. What *Field* and *Charge* are, shall be shewed in their proper places. *Interim oportet discentem credere*.

Preposterous Blazons.

Caesareus holdeth, that where the chiefe of an *Escutcheon* is of one colour, or mettie, or more, you should blazon the chiefe first; but I hold it more consonant to reason, to begin with the *Field* (because of the priority thereof in nature, as also in respect that it is the *continent*) rather then with the *Charge*, which is the thing *contained*, and so consequently last in nature. Neuertheless the French *Armourists* for the most part doe blazon, the *Charge* first and the *Field* after, which is a course meerely repugnant to nature: by whose prescript order, the place must haue precedence of the thing placed, and

and the continent of the thing contained: wherefore our *Heralds* manner of blazon is more agreeable to reason then theirs. Out of the sundry formes Selected of blazon (vsed by other Authors) I haue made speciall choise of three that are most ancient and necessary; viz. the first, by Metals and Colours; the second, by precious stones; and the third, by the celestiall planets; in respect that these of all other doe best fit my purpose; which is, to apply to each particular state of Gentry, a blazon correspondent. As for example, to Gentlemen hauing no title of dignity, blazon by Metale and Colours: to persons ennoblised by the Soueraigne, by precious stones: and to Emperours, Monarchs, Kings and Princes, blazon by planets.

The two last of these three selected formes, are not to be vsed in the blazoning of the Coate-armors of Gentlemen that are not aduanced to some degree of Nobility, vnclesse they be rarely qualified, or of speciall desert.

These selected formes of blazon, doe seeme to imply a necessity of their inuention; to the end, that aswell by *Blazon*; as by degree; noble men might be distinguished, from gentlemen; and persons of Maiesty, from those of noble linage; that so a due *Decorum* may be obserued in each degree, according to the dignity of their persons: for that it is a thing vnfitting, either to handle a meane argument in a loftie stile, or a stately argument in a meane.

SECT. I. CHAP. III.

Of much of the definition and generall rules of *Blazon*. Distribution. Now will I proceed to the distribution thereof.



The *Blazon* of *Armes* consisteth in their
Accidents,
and
Parts.

I call those notes or markes, *Accidents* of *Armes* that haue no inherent qualitie or participation of the substance or *Essence* of them, but may be annexed vnto them, or taken from them, their substance still remaining; for so doth *Porphyrius* define the same, saying, *Accidens potest adesse & abesse sine subiecti interitu*. *Accidents* may be said to be colen Germans to no thing: For so after a sort doth *Aristotle* reckon of them saying, *Accidens videtur esse propinquum non enti*, *Metaph. 6*. For they haue no being of themselves but as they are in things of being, or annexed to them. As the same Author further noteth, *Metaph. 7*. *Accidentia non sunt entia nisi quia sunt entis*.

Such *Accidents* as are heere
meant are these. Viz.
Tincture,
and
Differences.

Tincture is a variable hew of *Armes* and is common afield to *Differences* of *Tincture*. *Armes*, as to the *Armes* themselves.

And the same is distributed into
Colours,
and
Furres.

Colour, may be said to be an externall die, wherewith any thing is coloured or stained, or else it may be said to be the glosse of a body beautified with light.

And this colour heere mentioned is both $\left\{ \begin{array}{l} \text{General,} \\ \text{and} \\ \text{Speciall.} \end{array} \right.$

Colour generall.

Vniuersality of Armory.

Blazon of things proper.

Speciall colour.

By generall *Colour*, I vnderstand the proper and natural colour of each particular thing, whether the same be *Naturall* or *Artificiall*, of what kind soeuer that are depicted and set forth in their externall and proper beauty. In this respect all colours whatsoeuer (without exception) may seeme to pertaine to this *Art*, for so much as there is nothing in this world subiect to the sight of man, but either is, or aptly may be borne in *Armes*; so spacious and generall is the scope of *Armory*. In blazoning of things borne in their naturall or proper colour, you shall onely tearme them to be borne proper, which is a blazon sufficient for things of that kind, and well fitting their property or nature, for their are no terme of blazon allowed to things borne after that sort.

By speciall colours, I meane such colours, as by a certayne peculiar propriety (as it were) doe belong to this *Art* of *Armory*.

These are both $\left\{ \begin{array}{l} \text{Simple,} \\ \text{and} \\ \text{Mixt.} \end{array} \right.$

Simple colours what.

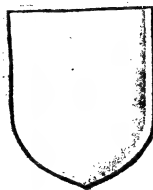
Simple colours are those, whose existence is of such absolute perfection (in their kinde) as that they neede not the participation of any other colour to make them absolute, but doe communicate their naturall qualities to all other colours, to make them perfect, in which respect they are called *elementa coloris*, as shall be shewed hereafter.

And those are $\left\{ \begin{array}{l} \text{White,} \\ \text{and} \\ \text{Blacke.} \end{array} \right.$

Elements.

To these in right belongeth the first place amongst colours, because in the order of nature they were before all other colours: *Priora enim sunt compositis incomposita*: and are of *Aristotle* called, *Elementa colorum*, saying, *Albus & niger sunt elementa colorum mediourum*. Onely *White* and *Blacke* are accounted simple colours, because all other colours whatsoeuer are raised either of an equall or vnequall mixture or composition of these two, which are (as I may tearme them) their common parents. These are said to be the common parents of all other colours, in respect they haue their originall being from these, either in an equall or disproportionable mixture. I will beginne with them and so proceed to the rest that wee call *colores Medij* in respect of their participation of both. Now forasmuch as practise is the scope of *Doctrines*, (to the end those things that are, or shall bee deliuered, may bee the better conceued and borne in memory) I haue thought good to manifest them by particular examples of ocular demonstration, in the plainest manner that I can deuise, *Quia qualis est rerum demonstratio, talis futura est hominum scientia*.

White



White is a colour that consisteth of very much light; as *White* defined. *Albedo est color simplex in corpore tenuiore multa luminositate constans*: to which black is contrary. Note, as colours may be referred to Note, things of greatest Nobility or reputation, so is their worthinesse accounted accordingly.

The colour *white* is resembled to the light, and the dignity thereof reckned more worthy then the *blacke*, & resemblance by how much the light and the day is of more esteeme then darkenesse and the night, whereunto *blacke* is likened. Furthermore *white* is accounted more worthy then *blacke*, in respect of the more worthy vse thereof. For men in ancient time were accustomed to note things well and laudably performed (& esteemed worthy to be kept in memorie) with *white*, and contrary wise whatsoeuer was holden reprochful or dishonourable, was noted with *blacke*, as the Poet noteth, saying: *Qua laudanda forent, & qua culpa da uici (sim, illa prius creta, mox hac carbone notasti.*

Moreover *white* challengeth the precedency of *blacke* (according to *Vpton*) in respect of the priority of time, for that it was in nature before *blacke*, which is a deprivation thereof. Like as darkenesse whereunto *blacke* is resembled, Precedency is an exemption of light, *Omnis enim priuatio prae supponit habitum*. Finally *Vpton* Preferreth *white* before *blacke*, in regard that *white* is more easily discerned and furthest seene in the Field.

This colour is most commonly taken in *Blazon* for the metall *silver*, and is termed *Argent*, wherefoeuer the same is found, either in *Field* or *Charge*. In composition of *Armes* it is accounted a fault worthy blame to blazon it otherwise; but in doubling of *Mantles* it is not so taken: for therein it is not vnderstood to be a metall, but the skinne or furre of a litle beast called a *Lytuite*, so named (as I conceiue) *Lithuania* now called *Luten* a part of *Sarmatia*, confining vpon *Polonia*. This *Furre* hath bene heretofore much vsed by the ancient *Matrons* of the honourable Citie of *London*, euen by those that were of the chiefest account, who ware the same in a kind of *Bonnet* called corruptly a *Lettice Cappe*.



Blacke is a color contrary to *White*, hauing little participation of light, and is of *Scribonius* thus defined, *Nigredo est color in corpore trassure exigua luminositate particeps*. Whereby it is apparent that *blacke* is of lesse perfection then *white*. This colour is called in blazon *Sable* of the latine word *Sabulum*, which signifieth, grosse, sand or grauell, in respect of the heauy and carthy substance, wherein it aboundeth aboue all others. And this colour is reputed farre inferior in dignity to *white*, and is likened to darkenesse called in latine *Tenebrae* & quod teneant, id est, impediunt oculos, & visum prohibeant. Note that the rest of those speciall colours before mentioned, besides *white* and *blacke*, are called *Colores medij*, that they haue their primary Essence from these, either by an equall or vneuenfor concorporation or mixture of these two together:

and in regard of these two extremes from which they haue their being, cannot properly be called *Colores*, nisi per participationem.

Colores medi.

Now as touching *Colores medi*, or mixed *Colours*; it is to be vnderstood, that they are raised by the contemperation or mixture of the two *Simples* formerly handled, as may appeare by the Definition of *Scribonius*, who saith, *Mixtus color est, qui ex Simplicium contemperacione producitur.*

Of these according to } Exactly compounded of both the *Simples*.
Scribonius, some are } Declining more to the one then to the other, in an
 vnequall proportion.

Red exactly
 compounded.



That *Colour* which is said to bee exactly compounded, doth participate of the two *Simples* indifferently, in a iust proportion, as *Red*; which *Scribonius* thus defineth: *Rubedo est color aequali simul Albedinis & Nigredinis combinatione constans.* This colour representeth *Fire*, which is the chiefeft of the *Elements*, and the lightfomeft and cleereft, and in blazoning is termed *Gules*.

Yellow.



This *Colour* is bright *Yellow*, which is compounded of much *White*, and a little *Red*, as if yo u should take two parts of *White*, and but one of *Red*. This *Colour* in *Armes* is blazed by the name of *Or*, which is as much to say as *Aurum*, which is *Gold*: and it is commonly called *Gold Yellow*, because it doth liuely represent that most excellent *Metal*; the possession whereof inchantereth the hearts of fooles, and the colour whereof blindeth the eies of the wife. Of the excellencie of this metal, *Hesiodus* hath this saying: *Aurum est in corporibus*

Dignitie of
 Gold.

sicut Sol inter stellas. And therefore such is the worthinesse of this *Colour* which doth resemble it, that (as *Christine de Pise* holdeth) none ought to beare the same in *Armes*, but *Emperours* and *Kings*, and such as be of the *Blond Royall*, though indeed it be in vse more common. And as this metall excelleth all other in value, puritie, and finenesse; so ought the *Bearer* (as much as in him lieth) indeuour to surpasse all other in *Prowesse* and *Vertue*.

Greene.



This *Colour* is *Greene*, which consisteth of more *Blacke*, and of lesse *Red*, as appeareth by the Definition: *Viridis est color Nigredine copioso, & Rubedine minore contemperatus.* This *color* is blazoned *Vert*, and is called in Latine *Viridis*, a *vigore*, in regard of the strength, freshnesse, and liuelinesse thereof; and therefore best resembleneth youth, in that most *vegetables*, so long as they flourish, are beautified with this verdure: and is a colour most wholfome and pleasant to the eie, except it be in a young Gentlewomans face.

Blew



Blew is a *Colour* which consisteth of much *Red*, and *Blew*, of little *White*, and doth represent the colour of the *Skie* in a cleere Sunne-shining day. This in *Blazon* is termed *Azure*.



Purple is a *Colour* that consisteth of much *Red*, and *Purple*, of a small quantitie of *Blacke*, and is thus defined: *Purpureus color est, qui à multa Rubedine, & pauciore Nigredine commiscetur.* *Cassianus* having formerly handled those former six *Colours*, viz. *White*, *Blacke*, *Red*, *Yellow*, *Greene*, and *Blew*, saith, that of them all (being compounded and mixed together according to proportion) this *Purple Colour* is raised. This *Colour* vually hath no other name in *Blazon*.



Tawney (saith *Leigh*) is a *Colour* of worship, and of *Tawney*, some *Heralds* it is called *Bruske*, and is most commonly borne of *French Gentlemen*, but very few doe beare it in *England*. In *Blazon* it is known by the name of *Tenne*. It is (saith he) the surest colour that is (of so bright a hew being compounded) for it is made of two bright colours, which are *Red* and *Yellow*: neither shall you haue any *Colour* so made among all that may be deuised; and not to be staind.



The last of the seuen mixed colors, we doe commonly call *Murrey*, but in *Blazon*, *Sanguine*, and is (as most truly saith *Leigh*) a *Princely Colour*, being indeed one of the colors appertaining of ancient time to the *Prince of Wales*. It is a colour of great estimation, and very stately, and is of vse in certaine robes of the *Knights of the Bath*. Some *Heralds* of approued iudgement doe hardly admit these two last mentioned for *Colours of Fields*, in regard they are reckoned *Staynd Colours*.

Yet some *Coats of Armes* there are, and those of reuerend antiquitie, whose *Fields* are of those *Colours*, for which respect they haue beene allowed for *Colours of Fields*, as *Sir Iohn Ferne* in his *Glorie of Genesitie*

nerofitie noteth. This kinde of bearing, *Leigh* doth instance in two *English* Gentlemen of ancient Houfes, that haue of long time borne *Tawney* in their *Armes*: the one of them he nameth *Hounzaker*, and the other *Finers*.

SECT. I. CHAP. IV.



Furres.

Herunto of *Colours* and *Metals*: Now of *Furres*, according to the *series* and courfe of our diftribution before deliuered, pag. 7.

Furres (vſed in *Armes*) are taken for the *ſkinnes* of certaine beaſts ſtripped from the bodies, and artificially trimmed, for the furring, doubling, or lining of *Roabes* and *Garments*, ſeruing as well for ſtate and magnificence, as for wholeſome and neceſſarie uſe. And theſe thus trimmed and impioied, are called in Latine, *pellicei*, a *pellendo*, of driving away, (quite contrary in ſenſe, though like in ſound, to *pellices*, a *pellendo*, for drawing all to them) becauſe they doe repell and reſiſt the extremities of cold, and preſerue the bodies that are couered with them, in good temperature.

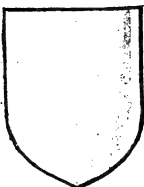
Why called Pellicei.

Vſe.

Theſe are vſed as well in *doublings* of the *Mantels* pertaining to *Coat-Armours*, as in the *Coat-Armours* themſelues.

Furres doe conſiſt either of
 { One colour alone, or
 { More colours then one.

White Furre.



Order.

That *Furres* that conſiſteth of one colour alone, is *White*, which in *doubling* is taken for the *Lituits* ſkin, before ſpoken of, pag. 9. An example whereof we haue in this *Eſcocheon*. Some perhaps will expect, that in the handling of theſe *Furres*, I ſhould enſue the order of *Gerard Leigh*, who giueth the preheminence of place vnto *Ermine*, for the *dignitie* and *riches* thereof: but that forme ſutch neither with the *Method* that I haue prefixed to my ſelfe; nor yet with the *Order of Nature*, which euer preferreth *Simple* before *Compound*, becauſe of their prioritie in time: for as *Ariſtotle* ſaith, *Priora ſunt compoſitis incompoſita*: which order, as it is of all other the moſt reaſonable, certaine, and inſallible; ſo doe I indeuour by all meanes to conformance my ſelfe in theſe my poore labours therunto: *Natura enim regitur ab intelligentia non errante*. Note that this, and all other the examples following throughout this *Chapter* (as they are heere placed) muſt be vnderſtood to be *doublings* or *linings* of *Roabes*, or *Mantels* of *State*, or other *Garments*, wherein (according to *Leigh*) they all haue one generall name, and are called *Doublings*: but in *Eſcocheons* they are called by nine proper and ſeueral names. What thoſe *Mantels* are, ſhall be ſhewed hereafter when I ſhall come to the handling of the ſecond *Member of Diuiſion* before made, pag. 7. In the blazoning of *Armes*, this Colour is euermore tearmed *Argent*, vniſſe it be in the deſcription of the *Armes* of one that is *Rex* *Laſa* *Maiſtatis*: but being a *doubling*, it

White furre blazoned in doubling.

Chap. 4.

is no offence (ſaith *Chriſtine de Pice*) to call it *White*, becauſe therein it is to bee vnderſtood only as a *Furres* or *Skinne*. Rule for doubling.

Furres conſiſting of more then one Colour, are either of
 { Two Colours, or
 { More then two.

Such *Furres* as are compounded of two Colours only, are ſort either
 { with Blacke, and are either
 { Blacke mixt with White, as or
 { Blacke mixt with Yellow, as
 { Ermyne, and Ermynes.
 { Ermynois and Pean.
 or
 { without Blacke: ſuch are, according to Leigh,
 { Verrey, ſcz. A. and B. and
 { Verrey, Or. and Vert.

Knowledge is no way better or more readily attained then by *demonſtration*: *Beatings*. *Circ enim eſt per demonſtrationem intelligere*, ſaith *Ariſtotle*. I will therefore giue you particular example of their ſeueral *Beatings*.



Ermine is a *Furres* conſiſting of *White* diſtinguiſhed with *Blacke* ſpots. You muſt blazon this by the name *Ermyne*. Rule.

of *Ermine*, and not *Argent* powdered with *Sable*. This is the ſkin of a little beaſt, leſſe then a *Squirrel* (ſaith *Leigh*) that hath his being in the woods of the Land of *Armenia*, whereof hee taketh his name. The *taile* thereof is of a thumbes length, which is of colour *Browne*, as appeareth *Fol. 75*. In the former part of his *Accidente*, *Fol. 132*. he ſeemeth therein to contradict himſelfe, in that he affirmeth *Ermine* to be no Colour, but a *Compound* with a *Metall*, and ſerueth as *Metall* only. For mine owne part, I doe not ſee how in *doubling* of *Mantels* it ſhould bee reckoned a *Metall*, for that all *doublings* or *linings* of *Roabes* and *Garments*, though perhaps not altogether, yet chiefly are ordained for the repelling of cold and wethers drift: to which vſe *Metals* are moſt vniſt, as *King Dionyſius* declared, when comming into a Church where the Images were attired in moſt rich golden *Roabes*, hee tooke them away, ſaying, ſuch garments were too cold for winter, and too heauie for ſummer. A faire pretence to cloake his *Sacrilegious Auarice*. The ſame Author in his ſaid *Accidente*, *Fol. 75*. making mention of this *Furres*, taketh occaſion to commend a late preſcribed order for the diſtribution of this rich and rare *Furres*, according to the dignitie of the perſons to whom the wearing thereof is allowed, which

Order for the wearing of Ermynes.

which is this; that an *Emperour* a *King* or a *Prince*, may have the *pouldring* in their *apparel* as thick set together as they please: a *Duke* may have in his *Mantles cape*, onely, foure *Rauings* or *Ranches* of them: a *Marquis* three *Rauings*; and a *halfe*: an *Earle* a *cape* of three *Rauings* onely. In some *Coates* these are numbred, but then they extend not to the number of *tenne*. These *roues* or *rankes* before named are of some Authors called *Tymbers of Ermyne*: for no man vnder the degree of a *Baron* or a *Knight* of the most honourable order of the *Garter* may have his *mantle* doubled with *Ermyne*.

Doubling with Ermyne.

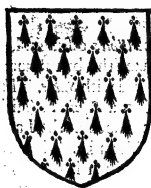


This is that other *Furre*, before mentioned, to consist of a mixture of *white* and *black*, and hath some resemblance of the former : but differeth in this ; that where, that is composed of *white* powdered with *black* ; contrariwise this is *black* powdered with *white*. But neither in that, nor in this shall you make any mention in *blazon* of any such mixtures, but only use the name appropriated to either of them, which doth sufficiently expresse the manner of their composition to the understanding of those

Ermynes.

that are but meanly skilled in *blazon*; the names peculiarly allotted to this *Fur* is *Ermynes*.

Mr. Boswell is of this opinion, that *Ermyne* and *Ermynes* ought neuer to be
forted in *Armes* with the metall of their colour, because (saith he) they are
but *Furres*, and haue no proper *blazon* with any metall.



Of those *Furres* before mentioned, that are compounded of *Tellow* and *Blaske*, this is the first, and is termed in *Blazon*, *Ermynois*, whose ground or field is *yellowe*, and the *Pouldrings* *blacke*, though this be rich in *Armes* (saith *Leigh*) yet in doubling it is not so rich. Of the vie of this *Fur*, *Bara*. maketh mention in his booke entituled, *Le Blazone des Armoiries*, pag. 14. and *Edel. Hiryssen* in his booke entituled *le Iardyn d'armories*, in the *Armes* of *Leefswelt*.



This is that other *Furze* composed of the same colours, but disposed in a contrary manner to the former; for whereas that consisteth of *yellowe* powdered with *blacke*, this is *blacke* powdered with *yellow*; and in *Blazon* is termed *Pean*.

Other Furres There are other sorts of *Furres* or *Doublings*, consisting also of *two* onely *colours*, which as they are much different in forme, so doe they also receive a diuers *blazon*, from these before specified which are these that follow, and their like.

Hee



Hee beareth *Verry*, Or and *Azure* by the name of *Claude de Rochford*, sometime *Confable of Franke*. In *Cotes of this lord of bearing*, in case where it may bee holden doubtfull whether should haue the precedence, the *Colour* or the *Metall*, the *Metall* must haue the preheminence as the more worthy. The *Frenchmen*, from whom we doe borrow our termes of *blazon*, doe call all sorts of *Doublings* or *Furres* of this forme, by the name of *Vayre*; perhaps *Quia ex diuersis coloribus alternatim variantur*. To this sort of bea-

Rules:

Robes of estate furred after this manner.

Alex. Gen.
Dir.



This sort of *furie* or *doubling*, was (as *Leigh* noteth) of some old *Heralds* called *varry cuppy* and *varry taffe*, which (saith hee) is as much to say, as a *Furie* of *cupps*, but himselfe calleth it *Maire*; for so he reckneth it well blazoned; and very ancient, and a *spanish* coat. But I hold it better blazoned, *Potent counterpotent*, for the resemblance it hath of the heads of *crowches*, which *Chaucer* calleth *Potents*, *Quia potentiam tribuunt infirmis*, as appeareth in his description of *old age*, in the *Romanes of the Rose*.

So old she was that she ne went
Afoote, but it were by potent.

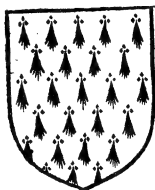
Potent what

So much of *furres* consisting of two *colours* onely : now of such as are composed of more then two *colours*, according to the diuision before-delivered.

Such are these and their like, viz. { Erminites,
Vaire of many colours:

This

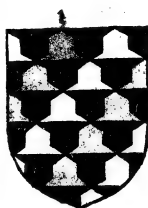
Ermynees.



This at the first sight may seeme to bee all one with the second *Furze*, before in this Chapter expresse, but differeth in this, that herein is added one haire of *Redde* on each side of euery of these *Poulderings*. And as this differeth little in shape and shew from that second *Furze* named *Ermyne*; so doth it not much differ from the same in name, that being called *Ermine*, and this *Ermynees*.

The other *furre* that is composed of more then two colours, is formed of foure feuerall colours at the least, as in example.

Vaire.



Rule general

This differeth much from all the other *furres*, and (according to *Leigh*) must bee blazoned *vaire*; this is composed of foure distinct colours, viz. *Argent*, *Gule*, *Or*, and *Sable*. Heere I will note vnto you, a generall rule that you must carefully obserue, not onely in the blazoning of these *Furres*, but generally of all *Coate-Armours*, viz. that you describe them so particularly and plainly, as who so heareth your *blazon*, may bee able to *tricke* or expresse the *forme* and true portrature thereof, together with the *manner* of bearing, no lesse perfectly, then if he had done it by some paterne thereof laid before him. And thus concluding this Chapter of *Tinctures*, being the first kinds of *Accidents of Armes*, I will proceed to the second sort.

SECT. I. CHAP. V.

Differences.



Having hitherto handled the first part of the distribution before deliuered pag. 7. touching the *Accidents of Armes*, viz. *Tincture*: I will now goe forward to handle that other member of the same, namely, *Differences*; shewing first what *Differences* are, and so proceede in order to the *Diuisiō* of them.

Definition.

Differences are extraordinarie additaments, whereby bearers of the same *Coate-armour* are distinguished each from others, and their neerenesse to the principall bearer is demonstrated.

Of Differences some are {
Ancient,
Moderne.

Bordures.

Those I call *Ancient differences* that were vsed in ancient time for the distinguishing, not onely of one *Nation* or *Tribe* from another; but also to note a diuersity betweene *particular persons* also, descended out of one *Family*, and from the same *Parents*. Such are *bordures* and *imborduring* of all sorts. The *Bordures* that were annexed vnto *Coate-armours*, in the beginning were plaine, and (in all likelihood) were of some of one the colours or *metals* before spoken of: But afterwards in proceesse of time, (by reason of the multiplication of persons and of Families) men were constrained to deuise other sorts of *bordures*:

bordures; to induce a variety, whereby each particular person might be distinctly knownen and differenced *Ab omnibus & singulis eiusdem domus & familie*. Of these there are diuers formes, as by these examples following may appeare:



The first deuised *Bordures* were borne plaine, after the manner of this, which is thus blazoned. He beareth *Argent*, a *bordure Gules*. Heere you shall not need to mention the *plainnesse* of the *bordure*, for when you say a *bordure* of this or that colour or *metall*, and no more, then it is alwaies vnderstood to be *plaine*, albeit the same be not so expessed. But if it haue any other forme then *plaine*, in such case, you must not omit to make expresse mention of the fashion thereof. The content of the *Bordures*, (saith *Leigh*) is the fifth part of

Rule.

Rule.

the *Field*. Also it is to be obserued, that when the *Field* and the *Circumference* or *Tract* about the same, drawne (as in this example) be both of one *metall*, colour or *furre*, then shall you not terme it a *bordure*, but you shall say, that he beareth such *metall*, colour or *furre* *imbordured*. *Leigh* reckoneth this sort of *imborduring* heere spoken of, to be of the number of *differences* of brethren; but *Bartol* (saith hee) hath committed the distribution thereof to the *Heralds*.

Before I proceed to the *Compound bordures* aboue specified, I will giue some simple *bordures*. Fewe examples of other feuerall formes of *simple borders*; (*Quia simplicia priuscula fuerunt compositis*;) as followeth.



He beareth *Sable*, a *bordure ingrailed*, *Argent*; This word *ingrailed*, is deriued from the latine word *In gredior*, which signifieth to enter, or goe in; *Quia ita linea ex qua conficitur Bordura, Campum plus aquo ingreditur*: or elle it is deriued of *Gradus*, which signifieth a *step* or *degree*, and thereof it is called a *border ingrailed*, *Quia* (as *Vpton* noteth) *eius color gradatim infertur in campum Armorum*.

The next sort of *Bordure* that I will note vnto you, is a *Bordure inuecked*, and the same is formed as appeareth in this next *Escocheon*.



This *Bordure* is formed meerey contrary to the last *precedent*, and is blazoned in this manner. He beareth *Or*, a *bordure inuecked Gules*. As the former doth dilate it self by way of inroaching into the *Field*; contrariwise this doth contract it selfe by intursion of the points into it selfe; In regard whereof (it seemeth) it receiueh his denomination, and is called *inuecked* of the latine word *Inuecho*, which signifieth, *To carry in*; *Quia ipsa linea gibbosa, in Borduram plus aquo inuechatur*.

Dent border.

Wyrly.



manner:

This *bordure* differeth in forme from both the other, and is thus blazoned; he beareth *Gules a bordure indented Argent*. Mr. Wyrly, in his booke intituled, *The true use of Armes*, treating of the honourable life, and languishing death of Sir John de Grallhye, Capitoll de Buz, and one of the *Knights* elected at the first foundation of the *Garter*, by that victorious King Edward the third, doth therein make mention of one Sir Perducas Dalbreth, to whom his *Coate-armour* did properly appertaine, and describeth the same in this

*Sir Perducas Dalbreth to the French returned,
Who Guly sheild about his necke did fling
Wrapt with dent-bordure silver shining.*

This *bordure* is said to be indented, because it seemeth to bee composed (as it were) of *teeth*, whereof the same hath a resemblance aswell in property as in forme: for *teeth* (especially those of beasts of ravenous kind, or of pray) have that part of their teeth next to their gums, broad and strong, and their points sharpe after the manner aboue specified; and they are called in latine *Dentes à demendo* (as *Isidorus* noteth) which signifieth to take away or diminish, *Quia aliquid de cibus semper demunt*. In the same manner also doe euery of these *Indentings*, entering into the *Field*, lessen and take away some part thereof as they goe.

Isidori.

Note.

Note that all sorts of *Bordures* are subiect to charging with things aswell *Artificiall*, as *Naturall*; as by examples following, in part shall appeare; wherein I purpose notto be curious, either in their number, or yet in their order; but as they shall come to hand, so will I set them down in their proper places.

Bordure countercompounded.



He beareth *Azure a Bordure counter-compounded: Or, and Gules*; which is asmuch to say, as *Compounded of these two Colours counterly placed*. Note that *Counter-compound* consisteth euermore of two traicts onely and no more. Note further, that the maner of *differencing* of *Coate Armours* by *bordures* is very ancient, but if you respect their particular formes and charge they are not so.

Bordure purflew of vair.



He beareth *Gules, a bordure purflew, Vaire, Argent, and Azure*. Note heere that this terme *purflew*, is common to all the *Furres* before handled, so often as they are vsed in *Bordures*. Therefore whensoever you shall finde a *Bordure* of any of these severall kinds, you must (for the more certainty of the *blazon*) expresse by name of what sort of *Furres* the same is, if there bee a peculiar name appropriate thereunto. Otherwise if it bee one of those kinds, that haue noe certaine

certaine name, whereby it may be distinctly known from the rest; or if it be so, that the *Bordure* be composed of some such of the *Furres* as do comprehend vnder one name, diuers and distinct colours, as (for example) *Vaire* doth: then must you of necessitie particularly name the *Colours*: whereof euery such *Bordure* is so composed, as in this example I haue done.



Hee beareth *Gules, a Bordure checkie, Or, and Azure*. *Bordure checkie*. Albeit this hath a neere resemblance of *counter-compound* before handled, yet is it not the same; for that neuer exceedeth two *traicts* or *panes*, and this is neuer lesse then of three: therefore you must take speciall heed to the number of the *Traicts* in *Blazon*, else may you easily erre in mistaking the one for the other. And this *Rule* holdeth not alone in *Bordures*, but also in *Bends*, *Fesses*, *Barres*, &c. borne after those manners.

Sometimes you shall finde the *Bordures* charged with things liuing, as in these examples.



The *Field* is *Argent*, a *Bordure azure* charged with *Enaluron* of *Martlets*, to the number of eight, *Or*. In your blazoning of *Bordures* of this kinde of bearing, you must mention what sort of *fowle* or *bird* your *Bordure* is charged withal, for that this terme serueth generally for all kindes of *Bordures* charged with things of this kinde.

A like *Bordure* did *Jasper Earle of Pembroke* beare, that was *halfe-brother* to *King Henry the Sixth*, and was created *Duke of Bedford* by that most prudent *Prince King Henry the Seventh*.

Jasper Earle of Pembroke.
Bordure Enaluron of Martlets.



He beareth *Azure, a Bordure, Gules, Enury of eight Lions, Or*. Such a *Bordure* is let forth for *Hamlyn Plantagenet* that was *base-brother* to *King Henry the Second*. This terme *enury* is proper to all *Bordures* charged with any *beasts*, whose kindes must bee specially obserued, and expresse in *blazon*, for the more certaintie thereof.

Hamlyn Plantagenet
base-brother to King Henry the Third.

Sometimes you shall finde two of these sorts of *Bordures* before handled, commixt in one, as in these next examples following.

Hee

Examples of
bordures
charged
with living
and vegeta-
ble things.
Henr Courtney
Earle of De-
von, and Mar-
ques of Ex-
eter.



He beareth *Argent* a bordure quarterly, as followeth: *The first, Gules enury of three Lionsels passant guardant, Or. The second, Azure, verdoj, of as many Flowers de Lices, Or. The third as the second: The fourth as the first.* Such a Bordure did Henry Courtney Earle of Devon, and Marquesse of Exeter, beare, (who liued in the time of King Henrie the Eighth) enuironing the *Royall Armes of England*, which he receiued as an *angmentation of honour*.

Henr Fitz Roy
Duke of
Richmond.



He beareth *Gules* a Bordure quarterly composed of *purflew*, *Ermyn*, and *Counter-compoite*, *Or*, and *Azure*. Such a Bordure did Henrie Fitz-roy beare, who was Duke of Richmond and Somerset, as also Earle of Nottingham. Hec was *buse sonne* vnto King Henry the Eighth. Sometimes you shall finde *Bordures* charged with *leaves* or *flowers*, and other *vegetables*, as in example.

Bordure
Verdoj.



He beareth *Sable*, a Bordure, *Or*, charged with *Verdoj* of *Trefoiles*, slipped to the number of 8, proper. Note, that this terme *Verdoj* is appropriated to all *Bordures* charged with *leaves*, *flowers*, *fruits*, and other the like *vegetables*. Wherefore, to make your *Blazon* more certaine, it behooueth, that you should expressely mention what kinde of *vegetable* the *Bordure* is charged withall.

Otherwhiles you shall haue *Bordures* charged with other sorts of things *inanimate*, or without life, as in this next example.

Rich. Plantage-
net King of the
Romans.



He beareth *Or*, a Bordure, *Sable*, charged with *Entoyre* of 8. *Bezants*. Such a Bordure did Richard Plantagenet, King of the Romans, and Earle of Cornwall, beare, that was loaned vnto King John, and brother to King Henry the Third. Note, that this terme *Entoyre* is proper to all *Bordures* charged with *dead things*: therefore you must name what kinde of *Entoyre* the *Bordure* is charged with, whether with *Ronndels*, *Crescents*, *Mollets*, *Annulets*, or whatfoeuer other *dead thing*.

Entoyre,
Note.

A Beisauite
what.

A *Beisauite*, or (as some call them) a *Talent*, is taken for a *Massine Plate* or *Bullion* of Gold, containing (according to Leigh) of Troy weight 104. ¹¹ and two ounces, and is in valew 375 o. ¹¹ sterling, and had for the most part no similitude or representation vpon it (as some hold) but onely fashioned round and smooth, as if it were fittid and prepared to receiue some

some kinde of *stampe*. But others are of opinion, that they were stamped, and that they were called *Bezants* (or rather *Bizants*) of *Bizantium*, the place *Bezant*, where they were anciently coined. Note, that whenfoeuer you shall find any *Rule*, *Bezants* or *Talents* born in *Armes*, you shall not need to make mention of their color in *blazoning* of them, because they be euermore vnderstood to be *Gold*.



Sometimes you shall finde *Bordures gobonated* of *Bordure gobonated*, as in this next example. Hec beareth *Ermyn*, a *Bordure gobonated*, *Or*, and *Sable*: and such a *bearing* is so termed, because it is diuided in such sort, as if it were cut into small *Gobnets*.

As this *Bordure* is *gobonated*, so shall you finde *Bordures*, either *Bendy*, or *Bend-waies*, or charged with *Bende-lets*, as in this next *Esgocheon* in part may appeare.



He beareth *Gules*, a *Bordure Sable*, charged with three *Bordure Bendelets Argent*. I giue it this *Blazon* in respect that the *Sable* doth furmount the *Argent*, and *Handeth* (as it were) in stead of a *Field*. But if they both were of *even peeces*, then should I haue termed it a *Bordure Bendy*, or *Bend-waies*, of so many peeces *Argent* and *Sable*, or *Sable* and *Argent*, as it should happen.

There resteth yet one example more of *Bordurings*, which I haue here placed, to the end the same may serue in stead of many particular demonstrations, otherwise requisite for the full vnderstanding of the manifold seuerall sorts of *diapering*, that may be vied in *Bordures*, as in example.



He beareth *Argent*, a *Bordure*, *Gules diapered*, *Entoyre*, *Bordure d'Enury*, *Endurion*, *Verdoj*, &c. Note, that you may haue *diaper* of any two, three, or more of these, or any other their like, in one *Bordure*: and that not onely *Bordures*, but also *Fields of Coat-armours* are found *diapered*. That *Field* or *Bordure* is properly said to be *diapered*, which being fretted all ouer, hath some thing *quicke* or *dead* appearing within the *Frets*. And albeit things hauing life and sense, or their parts, may be borne *diapered*, yet *Plants*, *Fruits*, *Leaves*, *Flowers*, and

other *Vegetables*, are (in the opinion of some *Armourists*) iudged to be more fit for such kinde of *bearing*.

This kinde of *bearing* of *diaper* in *coat-armour*, is sometimes scene in *Coats* of

France.
Belgia.

France shew-
eth what
Diaperia.

of France and Belgia, but very rare or neuer in England, as Sir Iohn Ferne noteth. *Diaper* (saith he) is knowne of euery man to be a fantastick worke of knots, within which are wrought the signes or formes of things either quicke or dead, according to the inuention of the worke-master, as it is well knowne in *Tyres*, *Bruges*, and some Cities of *Hennault*. In the blazon of such Coats you must first name the colour or metall of the Field.

As touching their feuerall Charges imposed vpon these *Borders* afore handled, I should not (I acknowledge) haue made mention of them at all in this place (the order of my *Method* respected) *sed propter necessitatem nonnunquam recedendum est à regulis*. But the occasion offred to treat of the differences of *Borders* in this place, enforced mee to make vntimely mention of those Charges, to the intent I might yeeld some satisfaction to the Reader touching these variable formes, which I could no way better performe then by demonstratiue examples: *Exempla enim ponimus, ut sentiant addiscentes*.

SECT. I. CHAP. VI.



Moderne
differences.

Files what.

Opinion of
Vpton.

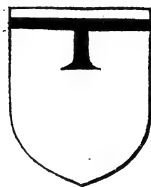
Of Budaeus.

Of Alciatus.

Of Bartolus.

It hereto of the ancient manner of *differencing Coat-armours*: Next, such as we call *moderne differences*, come in order to be handled. I call those *moderne differences*, that are of a latter institution, and put in vsithence the inuention of *Borders*. Such are these that follow, and their like: viz. the *File*, *Crescent*, *Mullet*, *Martlet*, *Annulet*, *Flower de-lise*, &c.

What these *Files* are, I cannot certainly auouch, because I finde that diuers *Authors*, and those very iudiciall in matters of this kinde, doe diuersly iudge of them, according to their feuerall conceits. *Vpton*, a man much commended for his skill in *Blazon*, and of some *Armourists* supposed to haue bene the first that made obseruation of their vse, (but they are therein much deceiued, for that such vse was made of them many ages before *Vptons* time) calleth them *Points*, such as men vsually fasten their garments withall, and saith, they may be borne either *even* or *odde*, to the number of nine. *Budaeus*, an ancient Writer, affirmeth them to bee *Tongs*, and that they may not bee borne but *odde*. *Alciatus* in his *Parergon* nameth them *Plaites* or *Plais* of Garments. Of *Bartolus* calleth them *Candles*. Some other *Authors* call them *Files*, and others *Lambeaux* or *Labels*. In this so great vncertaintie, I forbare to determine any thing, seeing those so learned cannot certainly resolute among themselves what they are. Only concerning their diuers manner of *bearing*, these examples following will giue light: wherein I will begin with their *single bearing*, and so will I proceed to their *compound vse*.



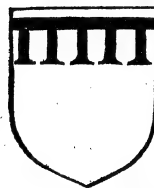
The Field is *Argent*, a *File*, with one *Labell Gules*. This forme of *bearing* is found in the *Chapell* of the *Castle* of *Camphire*, alias *Trenoir*, in *Zeland*. Such is the dignitie of the *File*, as that the *Heralds* in their sound discretion, haue caused many poore decayed gentlemen, and persons newly risen, to lay aside the *bearing* thereof, because of the dignitie of the same, being such, as the sonne of an *Emperour* cannot beare a *difference* of higher esteeme, during the life of his father.

Vpton

Vpton saith, that *Files* are not borne for *Armes*, but for *differences* of *Armes*: *Vpon. Tales lingula siue labella* (saith he) *non dicuntur propriè signa, sed differentia signorum*. Neuerthelesse in practise it falleth out otherwise, as in this *Coate* here expressed, and others following may be seen. For we finde that *Labels* are borne both *single* & *mansfold* without any other maner of *Charge*; so that it is cleere, that they are borne so many times for *Armes*, and not alwaies for *Differences* of *Armes*; as by the second *Eschocheon* following more plainly appeareth.

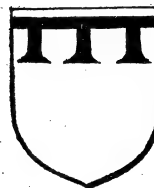


He beareth *Azure* a *File* of three *Lambeaux Argent*: this, saith *Leigh*, is the first of the nine *Differences* of *Leigh* brethren, and serueth for the *heire* or *eldest sonne*, the father liuing. *Honorius* saith, that one of the *Labels* betokeneth his father, the other his mother, and the middlemost signifieth himselfe.



He beareth *Argent* a *File* of *five points*, or *Lambeaux Azure*: this seemeth to me a perfect *Coate* of it selfe, for so I finde the same anciently set vp in a glasse-window in the Church of *Eslington* in the County of *Glocester*, and is borne by the name of *Henlington*. Whence may appeare that this *File* is borne as a *Charge* sometimes, and not for a *Difference* of *Coat-armour* alwaies. The *File* of *five Lambeaux*, saith *Leigh*, is the *difference* of the *Heire* whilst the *Grandfather* liueth; but his *Grandfather* being deceased, then he leaueth this, and taketh that of *three*, which was his fathers *Difference*. But heerein his *Rule* faileth; for that they haue bene anciently borne with *five points* for the *Difference* of the *Eldest sonne* in the time of *King Edward* the first, as appeareth by diuers *Seales*, and other good autentique proofes of *Antiquity*.

Note, that as the *Bordures* before mentioned, so also these *Files* are oftentimes charged with things aswell quicke as dead, whereof I will giue you some few examples in these next *Eschocheons*.



He beareth *Argent* a *File* of three *Lambeaux Azure*, each charged with as many flower delices Or. Such a *File* did *Henry* the fourth *Duke of Lancaster* beare, (ouer the *Armes* of *England*) who was sonne to *Henry Earle of Lancaster*, whose father was *Edmund* surnamed *Crookbacke* that was first *Earle of Lancaster*, and sonne to *King Henry* the third.

Henry Duke of
Lancaster.

D

Hee

Lionel Plantagenet.



The Labell transferred vpon occasion.

Wryte.

Rule.

Hee beareth *Azure* a *File* of three *Lambeaux Argent*, each charged on the dexter side of the foote thereof with a canton *Gules*. A like *File* did *Lionell Plantagenet* beare (who was third sonne vnto *King Edward* the third) ouer the *Armes* of *France* and *England*, sauing that those *Cantons* were placed in the highest part of his *Labels* aforesaid.

The *Labell* of the *Heire* apparent, (saith *Wrytel*) is seldome transferred vnto the second brother; but when the *Inheritance* goeth to the daughters of the *Elder brother*: in which case, it was permitted vnto him, to beare the *File* as *heire male* of his family, and as one that remained in expectancie of the *Inheritance*, if the issue of his *Nieces* should faile. Note, that the second brother might not intrude himselfe into the absolute *Signes* of his familie, the *Inheritance* being in his *Nieces* or kinswomen.

Edward Plantagenet Duke of Aumars.



The *Field* is *Vert*. A *File* of three points parted per pale *Gules* and *Argent*. On the first six *towres Or*, and the second as many *Lionceaux rampant purpure*. Such a *File* was borne by *Edward Plantagenet* sonne and heire to *Edmund of Langley Duke of Yorke*, which *Edward* liued in the time of *King Richard* the second, by whom hee was created *Duke of Aumars*, and was slaine in the battle of *Agincourt* in the time of *King Henry* the fifth.

Robert D'Artois.



He beareth *Argent* a *File* of three *Lambeaux Gules* each charged with as many *towres Or*. Such a *File* did *Robert D'Artois* beare, who guided *King Edward* the third in all his warres against the *French*. This *Robert* was a *Frenchman*, and was thought to haue bene the first that moued *King Edward* the third to make his challenge to the *Crowne* of *France*. Many more examples might be giuen of the diuers manner of bearing and charging of *Files*, but these heere expressed may suffice to informe the reader that they are no lesse subiect

to *Charges* then the *Bordures* before expressed: as also to moue him to take a more strict obseruation of them as they shall come to hand.

Beside these *Differences* before mentioned, other sorts of *moderne differences* were deuised for the distinguishing of brethren and persons issued out of one *Familie*, which for the reach they extend vnto, doe more manifestly expresse, and (as it were) point out with the finger, how farre their *seuerall bearers* are distant in degree from their *originall ancestors*; as also, how each of them standeth in degree one to another among themselves; as by the examples ensuing may appeare.

The First House.



The Second House.



The Third House.



The Fourth House.



The Fifth House.



The Sixth House.



To these single differences expressed in the first of these Ranks doth Gerard Leigh adde three other to make vp the number of nine ; which Number hee laboured much to make complete throughout all his booke. The forme of which three, are these : viz. the *Rose*, the *Crosse Moline*, and the *Double Carter-faile*



Observation
in bearing
of Armes.

It hath beene euermore an obseruation with Nations in bearing of Armes, that as euery particular family (saith Sir John Ferne) did beare Armes different in substance from those of other families, so those that are descended of the selfe same blood, should likewise beare the Armes of that House and Familie whereof they are descended, in a different manner each from other, (not in substance but in accidents) for the distinguishing of their Line of Agnation. And the apposition of these Differences, albeit they seeme to make some alteration in the Coate-armours whereunto they are annexed, yet is the same but meerelie Accidentall, the substance still remaining as it was before ; the nature of these Appositions being such as is of all other Accidents, Vt possumt abesse & adesse sine subiecti interitu.

Differences
called Dimi-
nutiones Ar-
morum.
and why.

And these differences annexed to Coate-armour are of some Authors termed (and that not improperly) *Diminutiones armorum*, in respect they doe derogate from the dignity of the Armes whereto they are added, as expressly manifesting them to bee of lesse esteeme then those from which they are deriued : *Multiplacitas enim indiuiduorum, in eadem specie diminutionem arguit.*

Occasion of
invention of
differences.

But doubtlesse, the conceite of Apposition of these differences to Coate-armours was grounded vpon the necessity (the common Parent of all inuentions) as well that thereby all confused bearing of Armes might bee auoided ; as also that the prerogative of the Eldest sonne should be preferred inuolable. And for this cause hath the Eldest of euery noble and generous Family, his peculiar manner of sole and plaine bearing, which he will in no case permit any other man to vse, though he bee of the same Family and Surname, but with addition of some kind of Difference, because the sole bearing of Armes pertaineth onely to the first begotten : *In primogenito enim* (saith Lyra) *tantum in capite itat, & remanet splendor gentis.*

Vse of diffe-
rences.

As touching the dignity of the first begotten, Tremelius in his Annotations vpon the 49. of Genesis maketh mention of two chiefe Prerogatiues, due vnto Ruben, had he not defiled his fathers bed ; the one of Honour, whereby hee had his brethren in Subiection vnto him ; the other of strength, by reason of his double portion of Inheritance. And Cassaneus saith, *Ea quæ acquiritur Primogenito, acquiritur titulo vniuersali, item acquiritur ut consistit in dignitate.* For these respects the Armes of the Family ought to remaine entire to the Eldest, because the second, third and fourth begotten sonnes, cannot arrogate to themselves any such Prerogatiue, and therefore may not beare their Coate but with Difference.

Lyra in Genes.
49.
Tremelius in
Genes 49.
Dignity of
the first be-
gotten.

Cassaneus, consilij.
76. part. 1.

Furthermore

Furthermore, these differences heere spoken of, are of some Authors called *Doctrina Armorum*, and that very aptly, in regard that by the apposition of them to Coate-Armours, our vnderstanding (vpon sight of them) is informed from what Line of Consanguinitie the bearer of such difference doth abstract himselfe ; whether from the line ascending, descending, or collaterall ; as also, in what degree he standeth ; as, whether hee be the second, third, or fourth begotten childe of such a Parent. And such apposition is no lesse lawfull, then is the addition of names of Baptisme vnto the surname of the Familie : *Sicut enim nomina inuenta sunt ad cognoscendos homines, ita arma vel insignia ad familias & personas distinguendas singulatim.*

Another vse
of differen-
ces.

There is yet a further vse of these differences, in that they serue to preuent A further vse of differences.
and auoid dissensions, debates, challenges, combats, and slaughters. For as to all brethren there is but one surname allowed, yet for difference, that one of them may be discerned from another, there is added vnto each brother a *praenomen*, or name of Baptisme ; so is it necessarie, that sithence the Coate-Armour of the Ancestor is competent to all the children (as the marke of the familie whereof they are descended) that a difference should be added to the Coate-Armour of euery brother, to marke and limit out to all mens sight the diuersitie of their Birth and Line whereupon they depend, that so all occasion of challenge may be preuented, when each man knoweth not only his place of precedence, but also his necernesse and place of title to the Inheritance.

Whereas I haue formerly among the examples of Borders, vsed demonstrations of differences in the blood-royall, of some of the younger sonnes of Kings ; I hold it fit before I conclude this Tract of differences, to giue a little touch of the necessitie why these should be more eminent then those of ordinary vse, with persons of inferiour state. First, in regard that if the Coate-Armour of others should haue too neere a conformity & resemblance with the Soueraigne Ensignes, the vulgar sort perhaps might (in some cases or pretences) be seduced to follow such a one as were not their King, to the great disturbance of the State, and no lesse perill to the person of their lawfull Soueraigne. And not only is it so in Coats pertaining to the blood-royall, but also in other inferiour callings : For in ancient time (saith Wyrley) when men could not sufficiently distinguish their Coate-Armours by changing their devices into other colours, for the number of leaders, that many times were of one house or familie ; then were they forced to vary their marks by the said Additions. And very seldome should you see in those times, *Cressants, Molets*, or such small things borne for a difference : or if any such were, they were made so large, that they might easily be discerned by the distance of fortie foot. Furthermore, the Soueraigne estate and dignitie being compared with the qualitie of any Subiect, the difference will be found so great betwene them, and the one so farre surmounting the other of them, as that reason it selfe willett that so great a difference should be put betwene the Royall Ensignes and the Armes of a Subiect, as there is betwene their estates and degrees, sith those Ensignes are the marks of their worthinesse and esteeme.

Another
reason.

For these and other respects, it hath beene, and yet still is in vse, that in addition of differences to the Armes of Kings younger children, the skilfull Herald have giuen some of the Honourable Ordinaries, for more apparant distinctions, as a Fesse, Cheefe, Bend, Pile, Bordure, and such like, as we may manifestly see

Honourable
Ordinaries
vied for dif-
ferences.

see in diuers ancient *Coats* borne by such noble Personages as haue descended from the collateral lines of the Kings of *England, France, Scotland, &c.*

Crests,
Mollets, &c.

Concerning those *moderne differences* before expressed in the forme of fixe ranks, pag. 28. viz. *Crests, Mollets, Marlets, &c.* notwithstanding their institution was ingenious, yet hath tract of time discovered their vse to be dangerous, especially in *Martiall affaires*, by reason of their darknesse and vnapparent formes, occasioned by imposition of one difference vpon another: the perill whereof hath not a little extenuated their estimation. Neuerthelesse, their inuention is not therefore to bee condemned, inasmuch as the euents haue not fallen out answerable to the intention of their first Deuiser: Neither can it be therefore iustly said to be done without ground of reason, as a certaine *Author* noteth: *Si finis in intellectu operantis sit rationalis, etiamsi non sequatur quod intenditur, non idcirco dicitur irrationaliter operari.*

Note.

No differences for daughters.

Here it is to be obserued, that *differences* doe in no waies appertaine vnto *Sisters*, for that they are reputed to be separated and diuided from the familie whereof they are descended, inasmuch as when they are once married, they doe lose their owne surname, and doe receiue their denomination from the Familie whereof their husbands are descended. And so much doth the word *Soror* notifie vnto vs, as *Sofinus* saith: *Soror est quasi seorsim nata, & à familia separata.*

Armes of daughters.
Why daughters are not allowed differences.

To *Daughters* it is permitted to beate the *Armes* of their *Father*, euen as the *elder brother* doth after his *Fathers* decease, without any scandall or challenge of their *elder brother*, for that to daughters neuer were any *differences* allowed, and that for three causes. First, because their *Coats* are neuer, or very seldom advanced in the Field, forasmuch as to that *sex warre* is reputed odious. Secondly, for that the *Coat-Armour* is no longer borne by them then during their life, for the same extendeth not to their *Issue*. Lastly, because so long as *Issue* continueth of any of the *Brethren Lines*, they are debarred from the *Inheritance*. Yet in some cases they shall beate the *Coat-Armour* to them and their heires, as in example: If all the issue of the *Brethren* happen to become extinct, then the *Daughters* shall *Inherit* the *Land* of their *Ancestor*. In which case, they may therewithall assume his *Coat-Armour*, and beate the same by themselves and their heires for euer. But betwixt those *Sisters* bee allowed no *differences* or *badges* of *Pedegrees*: the reason whereof is, for that sithence by them the *Name* of the *House* cannot bee preferred, therefore they are admitted to the *Inheritance* equally, and are adjudged but one *Heire* to all intents and purposes, in Lawes as well *Martiall* as *Ciwill*, without any eminent prerogative either of *Honour* or *Possession*, betwixt *Elder* and *Younger*.

Note.
Lands and Armes to them and their heires.

SECT. I. CHAP. VII.

Parts of Armes.



O much of the *Accidents* of *Armes*, viz. *Tincture* and *Differences*, comprehended in the first part of our premised distribution. Now of the second member thereof, viz. *Parts of Armes*.

The parts of *Armes* are the *Escutcheon*,

Ornaments without the Escutcheon.

An *Escutcheon* is the forme or representation of a *Shield* of what kind soeuer, and

Escutcheon defined.

Chap. 7.

and is so called of the Latine word *Scutum*, which hath the same signification: whence also an *Esquire* or *Page*, takes his name, of *Scutiger*, signifying primarily a *Target-bearer*. And the *Target* is not vnaptly deduced from the Latine word *tergus*, a *beasts* hide, whereof at first *Shields* were made: whereupon *Pliny* saith, *Tergus ad senta galeasq; impenetrabile, An impenetrabile hide fit to make a Shield.* And the Poet *Statius*: — *castis clypeos vestire iuuenis*:

With bullocks hides they clad their shields.

Whence *Virgil* calls *Ajax* his *Buckler*, *Septemplex*, for the seven-fold doublings of leather: as elsewhere he describes a *Target*, — *duo taurea terga*:

made of two Ox-hides. But the *Clearest Starre* of our Profession, Mr. *Clarenceaux* Camden, Britan.

takes it from the *British* word *Tarian*, and that from the *French* *Thireos*, which *Pausanias* saith, is the *Buckler* in vse amongst the old *Gauls*. If any here should aske me, why then *Escutcheons* should bee vsed in *Heraldrie*, sith other men are inuested with *Ensignes* of honour, besides *Martiall men*; I answer them, that as to *Militarie men* that token is proper for reward of that kinde of seruice; so if others by their *Vertues, Arts, or Actions*, aduance either the honour or the welfare of their Country, their seruice is as behoouefull as the others, and themselves as *Defenders* or *Preservers* of their Countries peace and happinesse, deserue likewise the reward of the *Escutcheon*, being the *Hieroglyphicke* or *Embleme* of *defense* and *preserving*. In which respect, that good *Prophet* *Eliah* was called *The Chariots* and *Horsemen* of *Israel*. And by the *Ciwill Law*, (*Impin L. Advoc. C. de Advoc.*) an *Advocate* is said to be *Miles*, a *Martiall man*, and to haue the same prerogatives, in that they doe *ciuium vitam & patrimonium defendere, defend the life and liuelihood of the Subiects*. Touching the diuers formes of *Shields*, I will not heere speake; euerie Countrey almost hauing their diuers makings: amongst which, the smallest were in vse amongst our old *Britaines*, as being most manageable; and the greatest amongst the *Romans* and *Grecians*, as may appeare by *Alexander*, who being to passe a riuer, vsed his *Shield* for his *Boat*, and his *Speare* for his *Ruther* to guide himselfe ouer. And it was euer held more dishonourable for a man to lose his *Buckler*, then his *Sword* in field, because it is more praise-worthy to defend a friend then to hurt a foe, as a Noble Generall once said: *Mallet unum Cinem, &c. I had rather saue one good Subiect, then kill an hundred enemies.*

The *Accidents* in this *Escutcheon* are *Points*,
Abatements.

Points are certaine places in an *Escutcheon* diuersly named according to their seuerall *Positions*.

Whereof some are *Middle*,
Remote.

The *Middle Points* are those that haue their location in or neere to the Center of the *Escutcheon*. *Middle Points.*

Such are these, viz. the *Honour*, *Fesse*, *Nombrill*, *Points*.

The

Fesse, Honour, and Nombrill Points.
Remote Points.

The *Fesse Point* is the exact Center of the *Escoccheon*. The *Honour Point* is the next about the same in a direct line. The *Nombrill* is next vnderneath the *Fesse Point*, answering in a like distance from the *Fesse Point*, as *Gerard Leigh* hath set them downe.

Remote Points are those that haue their situation naturally in places further distant from the Center of the *Escoccheon*.

Of these some are $\left\{ \begin{array}{l} \text{Superior.} \\ \text{Inferior.} \end{array} \right.$

The *Superior Remote Points* are those that haue their being in the vpper part of the *Escoccheon*.

Of these there are $\left\{ \begin{array}{l} \text{Middle,} \\ \text{Extremes.} \end{array} \right.$

The *Superior Middle Point* doth occupie the precise *Middest* of the *Cheefe* betweene the two *Extremes*. The two *Superior Extreme Points* do possesse the *Corners* of the *Cheefe* part of the *Escoccheon*.

And are termed $\left\{ \begin{array}{l} \text{Dexter,} \\ \text{Sinister.} \end{array} \right.$

The *Superior Dexter Point* hath his beginning neere vnto the *Right Corner* of the *Escoccheon* in the *Cheefe* thereof. The *Superior Sinister Point* is placed neere the *Left Angle* of the *Cheefe*, in opposition to the *Dexter Cheefe*; whereunto, as also to the *Middle Cheefe Point*, it answereth in a direct line.

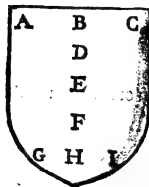
The *Inferior Points* doe occupie the *Base* of the *Escoccheon*, and thereof haue their denomination, and are called *Inferior*, because they are seated in the lower parts thereof.

Of these also there are both $\left\{ \begin{array}{l} \text{Middle,} \\ \text{Remote.} \end{array} \right.$

Note.

Note, that each of these doe answer in opposition vnto the seuerall *Superior Cheefe Points* aboue mentioned, in a direct line, inasmuch as by them the location of these might be easily conceived without any further description of them, *quis posito vno contrariarum, ponitur & alter*. Neuerthelesse, because those things that are deliuered diuidedly, are best conceived and vnderstood, I will particularize these as I haue done the former, beginning with the *Middle Point*.

The *Middle Base Point* doth occupie the exact *Middest* of the *Base* of the *Escoccheon*, and answereth perpendicularly to the *Middle Superior* and *Inferior Points*. And in like sort doe both the *Inferior Base Extremes* answer in an equi-distant proportion to the *Extremes* of the *Superior Points* placed in the *Corner* of the *Escoccheon*. That *Extreme Base Point* on the right hand is named the *Dexter Base Point*, and that on the left hand is the *Sinister Base*. And for the better explanation of that which hath beene heere deliuered touching the *Points* of an *Escoccheon*, I haue heere (because examples adde light) expressed the same by manifest demonstrations, placing seuerall letters vpon euery of the said *Points*, according



cording to the description before mentioned. As there is a preheminence in the priority of nomination of things, so is there also in their locall distribution: wherefore you must haue respect vnto the points of an *Escoccheon*, for therein also consisteth a dignity, inasmuch as one point or place of the *Escoccheon*, is more worthy then another, whereunto you must haue regard in blazoning, *Qui à dignioribus semper est incipiendum*. What those points of an *Escoccheon* are, appeareth in the last preceedent *Escoccheon*.

A	} Signifieth	Dexter Cheefe	} Points:
B		Precise Middest	
D		Sinister Cheefe	
E		Honour	
F		Fesse	
G		Nombrill	
C		Dexter Base	
H		Exact Middest	
I		Sinister Base	

The knowledge of these *Points* is very requisite, in respect, that when diuers of these *Points* are occupied with sundry things of different kinds (as oftentimes it falleth out in some *Escoccheons*) you may be able thereby to assigne knowledge vnto each *Point* his apt and peculiar name, according to the dignity of his place. For no man can perfectly *Blazon* any such *Coate*, vnlesse he doth rightly vnderstand the particular *Points* of the *Escoccheon*.

SECT. I. CHAP. VIII.



E come now from *points*, the first part in our partition of *Accidents* of an *Escoccheon*, to the second part, which is *Abatements*.

An *Abatement* is an accidentall mark annexed to *Coate-armour*, denoting some vngentleman-like, dishonourable, or disloyall demeanour, qualitie, or stain, in the *Bearer*, whereby the dignity of the *Coate-armour* is greatly abased.

Abatements doe consist in $\left\{ \begin{array}{l} \text{Diminution.} \\ \text{Reversing.} \end{array} \right.$

Diminution is a blemishing or defacing of some particular point or points of the *Escoccheon*, by reason of the imposition of some stain and colour thereupon. Note that all these marks of *diminution* in the *Escoccheons* next following, must be euermore of some one of the stain and colours, viz. *Tawney* or *Murrey*, and must in no wise be of *Metall*, neither must they be *Charged* in any case, for so should they be additions of *worship*.

E

These

These are placed on $\left\{ \begin{array}{l} \text{the Middle,} \\ \text{Some other part of the Esccheon.} \end{array} \right.$

Such as are placed in the *Middle* are expressed in these next two *Esccheons* following, whereof the first is a *Delfe*, as in this example.

A *Delfe* for
reuocation
of challenge.

Note.



He beareth *Argent* a *Delfe Tenne*; to him that *reneueth* his owne *Challenge* (as we call it) eating his word, (saith *Leigh*) is this *Abatement* giuen in token therof. *Note*, that whensoever you shall finde *two* or *more* of them in one *Esccheon*, you shall not reckon of them as signes of *Abatement*, but of *Honour*; and in like manner, if either they bee of *Metall*, or *Charged* vpon; and so is it also in some other *Abatements*, which either by their number or colours, doe change their quality and become *Charges* of perfect bearing.

Esccheon
reuersed for
desflowing
either maid
or widow, &c.



Hee beareth *Or*, an *Esccheon reuersed*, *Sanguine*. This is that other *abatement* that occupieth the *middle point* of the *Esccheon*, and is giuen vnto him that discourteously intreateth either *Maid* or *Widow* against their will; or to such a one as flieth from his *Souerignes Banner*: hee shall beare his *Armes* thus, vntill such time as hee haue done some *valiant* deed, worthy to be noted, by the *Heralds*; vpon whose true report, it may please the *Souueraigne* to restore him to his former *Bearing*; which *admission* must be done in no lesse priuate *Assembly* then in the *Mustering* of a *Campe*.

Such *Diminutions* as are placed vpon some other part of the *Esccheon*;

Doe occupy $\left\{ \begin{array}{l} \text{One point alone,} \\ \text{More then one.} \end{array} \right.$

That which occupieth one alone, is called a *Dexter point parted*, an example whereof you may see in this next *Esccheon*.

Point dexter
parted for
too much
boasting.



He beareth *Argent*, a *point Dexter parted*, *Tenne*: this *Diminution* is due vnto him that ouermuch boasteth himselfe of his *Martall acts*. If a man doe performe any praise worthy *Action*, the selfe deede will sufficiently commend him though he hold his peace; and therefore *Seneca lib. 2. de beneficijs*, doth reprehend this kind of *vaine boasting*; *Res loquatur* (saith hee) *nobis tacentibus*. Let our deedes speake, let our tongues be silent: or if wee will needes haue verball praise, let vs seeke it by the direction of that wise King, *Laudet te alius, & non os tuum, aliena labia, non lingua tua*, Let another man

bee

bee thy *Trumpeter*, and not thine owne mouth. For indeed, that marke wherewith *Iudicious Virgil* bradneth *Dranecs*, doth seldome deceiue, *Lingua melior, sed frigida bello dextera*, Whose tongue is quick to speake, his arme in fight is weake. And albeit a man bee truly valiant in deedes of *Armes*, yet *Laus in ore proprio sordefcit*, It is vngentlemanlike to boast of it. *Plutarch* writes of young *Marius*, that his talke and gesture was so stout, that he got the name of *Martis filius*, the sonne of *Mars*; but when it came to the prooffe, he was so farre from what he seemed, that he gained a new name of *Veneris filius*, the sonne of *Venus*.

Such *Diminutions* as doe occupie more then one point of the *Esccheon*, doe comprehend, $\left\{ \begin{array}{l} \text{Foure points,} \\ \text{Lesse then foure.} \end{array} \right.$

That *diminution* of the former sort, is this which you see in this *Esccheon*, and is due to him that is slothfull in the *Warres*.



Hee beareth *Or*, a *Point in Point*, *Sanguine*. Heere-Point in you may see in part how necessary it is to know the *Points* of the *Esccheon* before expressed, pag. 34. in- as much as this one *Abatement* comprehendeth these foure

Points, viz. the *Honour*, together with the *dexter* and *sinister*, and the *exact base points*. For it is very manifest, that the one of these *Arch lines* hath his beginning from the *dexter*, and the other from the *sinister base points*, and doe meete in an *acute Angle* in the *Honour point*, answering perpendicularly to the *precise base*

point. In former ages this *vice* was chastised by another kind of punishment, saith *Cassaneus*, *Quando Miles se male gesserit in bello, potest Index scutum suum perforari facere, ut hoc exemplo alij Milites in praelio sint fortiores*: If a Souldier demeane himselfe not well in fight, the Iudge *Martiall* may cause his *Esccheon* to be pierced, to teach others by this chastisement, to be more valorous. But contrariwise it is honourable for a man of *Armes*, to haue blowes appear in his *Buckler*, giuen by his foes; as is memorable in our ancient *Countriman Scana* (the principall man who taught *Iulius Caesar* the way to conquere *Britaine*) whose valour *Caesar* hath eternized with this acknowledgment, that it was he alone, who saued the *fortification* against *Pompey* at *Dyrrachium*, where *Caesar* perused his *Buckler*, and found 230. holes pierced in it. And therefore becaule the dastard dares not come so neere the *Enemy* to beare his strokes on his shield, hee must be contented to take this piercing of some of his own side in *Armes*.

Those *Diminutions* that doe comprehend fewer then foure, $\left\{ \begin{array}{l} \text{Three,} \\ \text{Two.} \end{array} \right.$ Are either, of

Such are said to comprehend three *points*, whose *lines* doe bound so manie within their limits, as in example.

Point Champaigne for killing of a Prisoner.



Freyfard.

man ought to grieve his Enemy, and good company of Armes is mercy to knights and Souldiers.

Point plain for lying.



A gore for Cowardice.



Leigh.

for the Dexter Goare, we must otherwise esteeme of it; for (saith Leigh) though it be of Stain and colour, yet is it exempted out of the number of Abatements, and it is a good Coate for a Gentlewoman; many of which sex are so farre from the staine of Cowardize, as they will not turne their Backs to men of greatest valour; but like the valiant Penelope, *Audetq; viris concurrere virgo*, The Damsell faire dares meete the stoutest man; saith Virg. 1. *Aeneid*. But if there be both Dexter and Sinister (saith hee) it is too bad to be borne; for although it be Charged, yet doth it dishonour the thing that is thereupon.

Gusset.

That Abatement that comprehendeth onely two points of the Escoccheon is called a Gusset, and is formed of a Trauerse line drawne either from the Dexter or Sinister Chiefe point of the Escoccheon tending to the Honour point, and descending from thence perpendicularly to the extreme base parts of the Escoccheon; as in this next example appeareth, wherein are expressed both the

He beareth Or, a Point Champaigne, Tenné. This is the first of those Diminutions that doe comprehend three points, and is formed of one Arch-line, which taketh his beginning from the Dexter base (and including the middlemost) & endeth in the Sinister base point. This is due vnto him that killeth his Prisoner, (a humble committing himselfe) with his owne hands, though in extreme neede it is allowed by the Law of Armes, rather to kill, then to hazard himselfe to bee slaine; Alwaies (saith Sir Iohn Freyfard) by right of Armes a

He beareth Or, a plains point, Sanguine. This Abatement comprehendeth the same points that the last precedent doth, but differeth from the same heerein, that the former is framed of an Arch-line, and this of a Right line. This Abatement is due to him that telleth lies, or other false tales, to his Soueraigne. For if light eare incline to light lips, harme ensbeth; and warre is then easily begunne but hardly alaid againe, when misfortune and light credence meete together.

He beareth Argent, a Goare Sinister, Tenné. This Abatement consisteth of two Arch-lines drawne from the Sinister Chiefe, and bottome of the Escoccheon, and meeting in a sharpe Angle in the Fesse point. This is the third and last of the Abatements that occupieth three points of the Escoccheon, and is due to him that is a Coward to his enemy. For we must conceiue that Goares and likewise Gussets are things in vse among women, especially Semsters, and therefore are fit notes of cowardice, and womanish dispositions. But as

Hee



rule touching the Delfe, pag. 36.

Hitherto of such Abatements as doe abate the estimation of the Coat-armour whereunto they are annexed, in some parts or points of them only, being the first sort of Abatements, whereof we promised to speake.

Now followeth the last, and worst of all the rest, which is a Coat-armour reversed. Reversing is a preposterous manner of location of a Coat-armour, by turning of the whole Escoccheon upside downe, contrary to the vsual forme of bearing, after this manner.



He beareth light blew, 4. Mollets yellow, 2. in the Fesse, and as many in the Cheefe. This forme of bearing is peculiar to a Traitor: such a one (saith Leigh) was hee that owed these Armes, whose name was Sir Armerie of Paue, a Lombard-borne, an vnworthy Capitaine of Calice, and Traitor to King Edward the Third, in selling the same to Sir Geoffrey Charney for 20000. Crownes. To this kinde of bearing is this forme of Blazon (beginning at the Base first) peculiar, and to no other, in

respect that as this Escoccheon standeth, the Base Point is the highest part thereof. By this inglorious subuersion of the Escoccheon, the dignitie thereof is not blemished only in some points, as the former, but is essentially annihilated in the whole. In all other Crimes, though Capitall, the punishment transcendeth not the person of the Offender, *Quia nullum delictum patris innocentis filio pana est* (saith Cassaneus:) The innocent sonne shall not beare the punishment of the fathers offense. But in this which we call Crimen Lesæ Maiestatis, or High Treason, (being an offense so horrible and detestable before God and Man) it is farre otherwise: for heerein as well the children of the Offenders, as the Traitors themselves, shall participate of the heauie vengeance due to so great an impietie, although not in that deepe measure that the father doth: and that by the imitation of the diuine Iustice; that so men might be deterred, not only from the actual committing, but also from the confederation and concealment of an offense so highly displeasing God, and abhorring Nature. For when a fact is committed or intended against the person of him that swaileth the Soueraigne State (wherein he representeth the Image of the diuine gouernment) it is not so much offensive against the person of the Prince, as it is against the Maiestie of the Eternal God, whose Image he beareth. And the welfare of the Subiects depending on the safety of the Soueraigne, the danger intended to the one, hath in it a guilt of endammaging the liues of millions.

As

Gusset for Lust. Gusset for drunkenness.

Reversed Coats for Treason. Reversing what.

Crimen Lesæ Maiestatis.

See Num. 26.

Punishment of
Treason by
the Law of
Armes.

As touching persons convicted of *High Treason* in the *Iustice of the Law of Armes*, for the further coercion of so heinous a fact as *Treason* is, and for a further punishment both of the *Traitor* & of his whole *Progenie*; it is to be observed, that if a *Gentleman of Coat-armour* hath issue diuers *Sons*, and committeth *Treason*, he hath forfeited his *Coat-armour* for ever, neither may his issue beare the same, *Quia eorum memoria destrui debet*, For that the *memorie of them may utterly be extinguished*. For sithence it is held they may be lawfully killed seeing they are said to be enemies to the *King and People*, much more is it lawfull to prohibit to their *Heires*, together with the inheritance, their *Armes* also, and title of *Gentrie*: in so much as some are of opinion, that the *sonne loseth Tura Sepulchrorum*, the rights and ceremonies of *Buriall* accustomed to *Gentrie*. And of *Marcus Manlius* (who was condemned of *Treason* against the *Roman State*) we finde a *Law*, that none should ever beare that name. A noble example whereof we saw of late on the instrument of that diuellish *Paricide* on the late puissant *King of France*, for the obliterating of the name and memory of such a villaine out of that *Kingdome*.

Finally, if such an one were inuested with any honourable dignitie, the *Lawes* adiudge not onely his *Coat-Armour* to be razed, and his *Shield reuerfed*, but also his *speare trunked*, his *spurs* hewen from his heeles, his *horse docked*, his *sword to be broken vpon his helme*, his *Crest diuided*, his *Statues pulled downe*, his *bloud corrupted*, and his *body to death*, (*nisi speciali Regis Rescripto interuenerit gratia*, without the *King's* especiall pardon) his *Familie* at an end, his *possessions* taken away, and (for a greater terrour) giuen to some other *Family*, whose profitable seruice to the *King and State* may better deserue it. So loathsome is this offense to *Nobilitie*, that she cannot suffer the *Markes* of him that hath offended in so high a degree, to possesse any place with her *Ensignes*; but that the same shall be without all reuerence, defaced, and spurned into some base place: so that by such his *degradation*, he receiueth farre greater shame and ignominie, then euer hee receiued honour by his aduancement; according to the old *Prouerbe*,

Heinousness
of Treason.

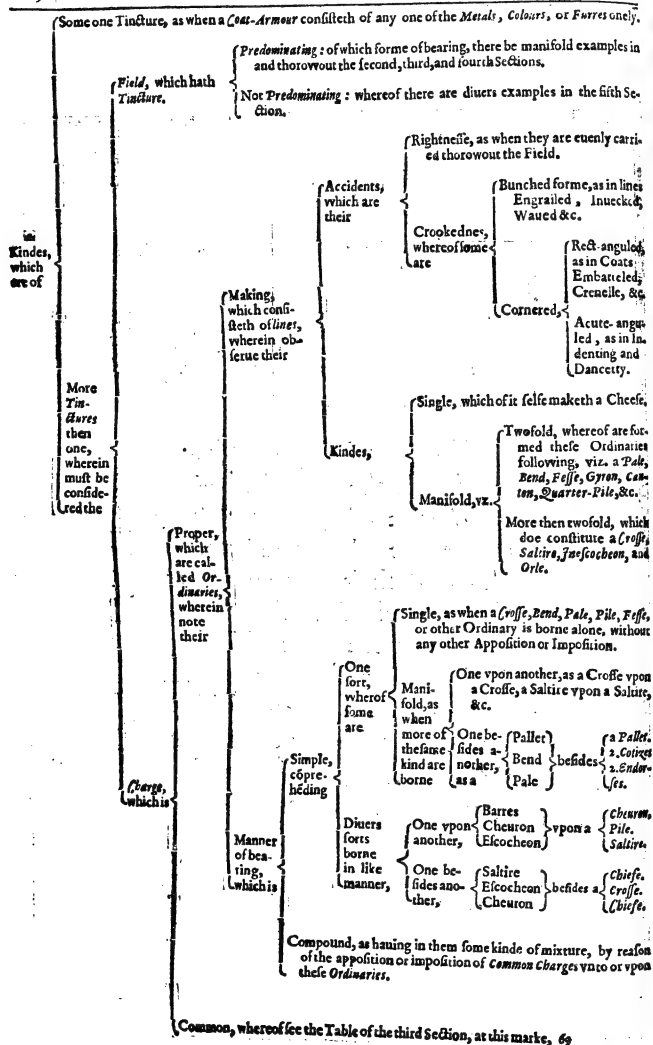
Turpius ejcitur, quam non admittitur hospes:

*Fourth to be turn'd is greater shame,
Then if a man in neuer came.*

The end of the first Section.

*Tum Dignum operapretium venit, cum inter se
congruunt Præcepta & Experimenta.*

THe second Section maketh mention of the seuerall *Kindes of Escutcheons*: Also, what *Field and Charge* are: The seuerall *kindes of Charges*, & their *Common Accidents*: Of *Lines*, with their diuers *Formes and Properties*: The making, and diuers manner of *Bearing of Ordinaries*; and their *Subdiuisions*: Together with diuers *Notes, Rules, and Obseruations* to them particularly belonging.



SECTION. II. CHAP. I.



Auing formerly handled in the first Section the Common Accidents of an Escoccheon, viz. Points and Abatements: Now will I proceede to shew their feuerall kinds.

Escoccheons are either of
 { One Tincture.
 { More then one.

Those Escoccheons are said to be of one Tincture that haue onely some one Metall, Colour or Fur, appearing in the Shield of any Nobleman or Gentleman.

Concerning this forme of Bearing, it hath bene holden of some writers a matter doubtfull, whether one Metall, Colour or Fur borne alone in a Shield beancient or honourable: St. Iohn Ferne affirmeth such Bearing to be false Armes, and not worth the receiuing, except in some speciall cases, being perhaps therunto induced, because it was reckoned among the Romans a thing reprochfull to beare a naked Shield without any Portraiture, in regard it was a vsuall thing with men of valour and courage to haue their Shields painted.



White Shields were accustomed to be bestowed vpon such as were Nouices in Martiall affaires, or (as wee Shields commonly call them) Freshwater Souldiers, to the end they might in future time merit to haue them garnished with the titles and testimonies of their valorous deserts, vntill which time such Shields were reckoned inglorious: as Virgil noteth in his *Enceidos lib. viij. li.*

Ense lenis nudo, parmag. inglorius alba:

*Quick he was with naked sword,
But white Shield did no praise afford.*

Contrariwise, Leigh reckoneth such vnpotraited bearing to bee good, and withall very ancient, grounding his assertion (if I be not deceived) vpon the 1. Kings 10. 16. where it is said that King Salomon made 200. Targets of beaten gold, and that 600. Sheekles of gold went to a Target; as also that he made 300. Shields of beaten gold, and that three pound of gold went to one Shield.

F

That

Golden
Shields.

Ouidius Met.

That these Shields were void of Portraictures, it may be probably coniectured, in that there is no mention of any; for otherwise, such might have been the curiousness and excellency of their workmanship, as that it might have been prized above the worth of the gold it selfe: an example wherof, *Ouid in Metamor. lib. 2.* giueth, where describing the glorious beauty of the Palace of the Sunne, he saith,

*Argentei bifores radiabant lumine valvae,
Materiam superabat opus; nam Mulciber ille, &c.
The two lea'd siluer gates bright rates did cast,
Rich stuffe, but Vulcans Art therein surpast.*

Alex. Severus
Impe.

Alex. Macedo.

Furthermore we read that *Alex. Severus* the Emperour had certaine golden Shields, whose bearers were named *Chrysoaspides*, the Golden-shield-bearers. And as touching the Bearers of Shields made of cleane Siluer, we read that *Alex. Macedo* had such whose Bearers were named *Argyroaspides*, Siluer-shield-bearers, which manner of bearing (saith *Alex. ab Alex.*) they borrowed of the Sammites. Neither is there any mention that these were garnished with any Embossments, Graving, or Portraictures.

Shields of
Colours.

Now to proue, that not onely Metals, but Colours also haue beene anciently borne alone in Shields: I will note vnto you the words of the Prophet *Nahum*, Chap. 2. where it is said, *Clypeus potentum eius rubricatus, bellatores coccinati, &c.* The shield of the mighty ones were redde, &c. alluding to their bloody fights.

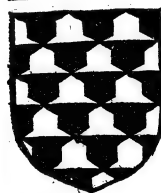
Customs of
Scythians,
&c.

It was the manner of the *Scythians*, *Medes*, and *Perians*, to haue their Shields of Redde colour, so the end that the effusion of their blood should not easily be discovered (when they receiued any wound) either to the discouragement of themselves, or animating of their enemies. Moreover, these Nations vsed Scarlet and Red colours in their Military garments, and Shields, to the end they might thereby strike the greater terror & astonishment into the hearts of their Enemies. Of this sort of Bearing, I find in a note worthy of credit, &

amongst the Coat-Armours of many Noble Personages, and valorous Gentlemen, that did attend the person of *K. Edward I.* (in his Expedition that he made into the parts of Scotland to the siege of *Kalauerock*) that one *Eumenius de la Bret.* did beare in his Shield onely Gules. Finally, that Furies also haue been borne alone in Shields (without any Charge) as well as Metals, and Colours (besides the Coat-armour of the Duke of Britaine) I could produce many examples euen to this day; were not the vs hereof so vulgar, as that it is altogether impertinent to giue instance therein.

Eumenius de
la Bret.
Only Furies
borne in
Shields.

This



This kind of bearing, is of Leight termed *Simple bearing*, and is much in vs with persons nobly descended, and Gentlemen of good reputation haue long borne the same, as *Ferrars of Chartley*, *Beauchamp*, *Somerfet*, *Marmion*, *Saunton*, and others.

SECT. II. CHAP. II.



From Shields or Escudoons consisting of one Tincture onely, Shields of wee come to such as haue more Tinctures then one. Such many Tinctures. Escudoon is that, wherein diuers colours are represented to our sight.

Of this some haue Tincture { Predominating,
Not Predominating.

Tincture is said to predominate, when some one Metall, Colour, or Furze, is Tincture spread, or (at least) vnderstood to be spread all ouer the Superficies or Surface what of the Escudoon, which we vsually call the Field thereof. In such Escudoons as haue in them more Tinctures then one (at is vsual with the greatest number of them)

We must obserue the { Field,
Charge.

The Field is the whole Surface (if I may so call it) of the Shield ouerspread Field what with some Metall, Colour, or Furze, and comprehendeth in it the Charge, if it hath any. Look how many Metals, Colours, and Furies there are before named, so many severall Fields of Armes there be. In Blazoning of any Armes, you must first expresse the Metall, Colour or Furze of the Field, but you must not name this word Field, saying, *He beareth a field, Gold, Siluer, Gules, Azure, &c.* but you shall onely name the Metall, Colour or Furze; thus, *He beareth Or, Argent, Vert, Azure, &c.* and then proceede to the blazon of the charge, if there be any. For the first Colour, Metall, or Furze that you beginne to blaze withall, is alwaies vnderstood to be the Field. Also in Blazoning of Armes, Rule 1. composed of Field and Charge, if there be severall charges, whereof the one lieth neerer to the Field then the other, after you haue nominated the Metall, Colour, or Furze of the Field, then must you proceede to the immediate charge that lieth next to the Field, and after to that which is more remote.

Whereas I haue formerly made mention of the Tinctures or colours, when I speake of the Tinctures or colours of Fields, I vnderstand thereby, those special colours before named, which as by a certaine peculiar right belongeth to the Art-armoriall, vtterly excluding all those that are named generall or proper colours, as altogether vnfit for Fields of coate-armours.

F 2

SECT.

SECT. II. CHAP. III.

Parts contained,
Charge what



These Fields are the parts of *Armes*, containing: *Charges*, which are the *parts contained*, are next to be considered.

A *Charge*, is that thing whatsoever that doth occupy the *Field*, and is in the same as *Contentum in Contine*, whether it bee *Sensitive*, or *Vegetable*, *Natural*, or *Artificial*, and is placed, either thorowout all the *Superficies* of the *Escutcheon*, or else in some speciall part of the same.

The common Accidents of *Charges*, are

Adumbration, or *Transparency*.
Transmutation, or *Counter-changing*.

Adumbration

Adumbration or *Transparency*, is a cleere exemption of the *substance* of the *Charge*, or thing borne, in such sort, as that there remaineth nothing thereof to be discerned, but the naked and bare proportion of the outward lineaments thereof, or the outward *Traff*, *Purfle*, or *shadow* of a thing; and such kind of *bearing*, is by better *Heralds* then *Grammarians*, termed *transparent*, *quasi transparent*, because the *Field*, being (as it were) on the further side of the *Charge*, or vnderneath the same, yet the *Tincture* and *Colour* thereof sheweth cleane thorow the *charge*, and that no lesse clearly then as if it were thorow a *glasse*.

Rule.

In *Blazoning* of *Coate-armour* of this kind, you shall say that the owner thereof beareth this *best*, *bird*, *tree*, &c. *umbrated*; for that by reason of the exemption of the *substance* thereof, which was intended to be the *Charge*, it affordeth no other representation then the simple *shadow* thereof, which in *Latine* is called *umbra*, and thereof is it termed *umbrated*. And the *Portraicting* out of any thing *umbrated*, is nothing else but a *sleight* and *single draught* or *Purfle*, traced out with a *Penfill*, expressing to the view a *vacant forme* of a thing deprived of all *substance*, which must be done with some *imperfect* or *obscure colour*, as *Blacke*, or *Tawny*, vnlesse the *Field* be of the same *Colour*.

Portraicting of things umbrated.

Opinions of bearing umbrated.

Such bearing hath undergone the sharpe censure of those that iudge d it to have beene occasioned by reason of some *ungentlemanlike* or *unthrifty* quality, in regard that the same representeth a *shadow* void of *substance*. Others are of opinion that their owners were such, whose *Progenitors* in forepassed times have borne the same *essentially* and *completely*, according to the true vse of *bearing*; but forasmuch as their *patrimony* and *possessions* were much impaired, or vterly wasted; their *Nephews* and *Kinsmen* seeing themselves deprived of their *Inheritance*, and yet liuing in hope, that in future time the same may (by some vnexpected accident) reuert vnto themselves, or to their posterities (laying aside all ordinary differences) chose rather to beare their *Armes umbrated*, that whensoever either that inheritance or any other high fortunes should light on their family, they might againe resume the wonted *substance* to such their *umbrated forme*, and so reduce their *Armes* to their ancient *bearing*. And it is deemed a farre better course (vpon such occasion) to beare the *Armes* of their *Progenitors*, *umbrated*, then vterly to reiect the same

same, whereby it mig ht (within a few descents) be doubted much, if not denied, that they were descended from such a *Familie*.

Whatsoever is borne in *Armes umbrated*, must not be charged in any case. Rule. In *Blazoning* you must neuer nominate the *colour* of such tract of the thing Rule. that is *umbrated*, because they doe only beare a *few* of that they are not, that is to say, of a *Charge*; and therefore is the *colour* of such *Adumbration* esteemed vnworthy to be named in *Blazon*. As touching the distribution of *Charges*, it is to be obserued, that

All *Charges* of *Armes* are either } *Proper*,
Common.

Distribution of Charges.

Those *Charges* are said to be *Proper*, which by a certaine proprietie doe peculiarly belong to this *Art*, and are of ordinarie vse therein, in regard whereof, they are called *Ordinaries*: and they haue also the title of *Honourable Ordinaries*, in that the *Coat-armour* is much honoured thereby, forasmuch as they are oftentimes giuen by *Emperours*, *Kings* and *Princes*, as *Additions of Honour* vnto the *Coat-armours* of persons of desert, for some *speciall service* already past, or vpon hope of some future worthy merit. Moreouer (as *Leigh* sheweth) they are also called, *most worthy partitions*, in respect that albeit the *Field* be charged in diuers parts thereof, whether with things of one or of diuers kindes, yet is euery of them as effectuell as if it were only one, by the *Soueraignie* of these *partitions* being interposed betweene them.

In these we must consider their } *Making*,
Manner of *Bearing*.

The making of *Ordinaries* consisteth of *Lines* diuersly composd. *Lines* therefore are the matter whereof these *Ordinaries* are formed, and according to the diuers *Traffs* and formes of *Lines*, they doe receiue a diuers shape and variation of *Names*. For this cause, *Lines* must be duly considered, and especially their properties: in speaking whereof, I must craue pardon of *Euclid's Artists*, if I trace not in their steps and definitions, but vse such descriptions as shall be fittest for our practise.

The Properties of those *Lines* are their } *Rightnesse*,
Crookednesse.

Rightnesse is a proprietie of a *Line* whereby it is carried leuelly or equally thorowout the *Escutcheon*, without either rising or falling. *Crookednesse* is a proprietie of a *Line* meereley contrary to *Rightnesse*, in that it is carried *uneuallie* thorowout the *Escutcheon*, with rising and falling.

In *Blazoning* of *Ordinaries* formed of *straight Lines*, you must only name the *Rule*. *Ordinarie*, without making mention of the *straightnesse* of the *Line* whereof the same is composd: but if the same be made of any of the manifold sorts of *crooked Lines*, the forme of such *crookednesse* must be especially mentioned; as by *Examples* shall be made plaine hereafter in their proper places.

These

These Honourable Ordinaries before mentioned (according to Leigh) are in number nine, viz.	Crosse,	whose Content is	5. Part of the Esccheon vncharged, and charged the 3.
	Chiefe,		3. Part.
	Pale,		3. Part.
	Bend,		3. Part.
	Fesse,		3. Part.
	Esccheon,		5. Part.
	Chevron,		5. Part.
	Salterie,		5. Part vncharged, and charged the 3. part thereof.
	Barre,		5. Part.

Lines crooked.

As touching the properties of a Crooked Line, it is to be observed, that

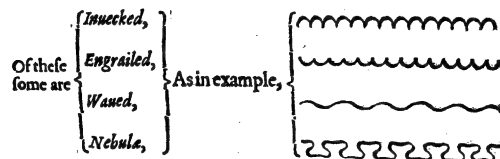
A Crooked Line is

Bunched,

Cornered.

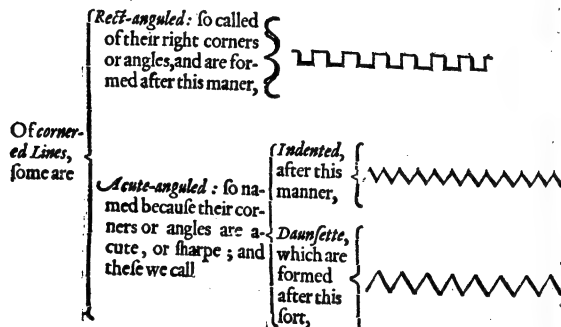
Bunched.

A Bunched Line is that which is carried with round reflections or bowings vp and downe, making diuers hollow Crookes or Furrowes, by reason of the fundry bendings to and fro, as by these examples next following may appeare.



Cornered.

A Cornered Line is framed of fundry lines meeting together corner-wise.



Note,

Note, that these two last mentioned sorts of Lines, viz. *Indented* and *Dawnsette*, are both one, *secundum quale*, but not *secundum quantum*: for their *forme* is all one, but in *quantitie* they differ much, in that the one is much wider and deeper then the other. Of all these feuerall sorts of Lines, Examples shall bee giuen heereafter, as occasion shall arise.

SECT. II. CHAP. IV.



Having spoken of the properties of Lines, so much as serues for our intended purpose, let vs next take a view of the feuerall kinds of those Lines, as farre forth as they haue vse in Heraldrie.

For they are vsed

Single,

Manifold.

Seuerall kinds of lines.

Of both which kinds and formes are all the Honourable Ordinaries composed, as we shall shew heereafter. And first, for the *Single Lines* and their vse, it is to be vnderstood, that one single line doth make that sort of Ordinarie which we name a *Cheefe*. A *Cheefe* is an Ordinarie determined by some one of the feuerall formes of Lines aforesaid, added to the *Cheefe* part of the *Esccheon*, as in Example.



He beareth Gules, a *Cheefe*, Argent, by the name of *Workesley*. When I say, that a *Cheefe* is determined by one line, I meane not, that one single Line is of it selfe a complete *Cheefe*, but that the bounds and proportion of such an Ordinarie is designed out and limited by such a single Line: for otherwise, to speake more properly, a *Cheefe* containeth in depth the third part of Signification: the Field; and the same may be diminished, but in no case diuided into halves. The *Cheefe* betokeneth a *Senatour* or honourable personage, borrowed from the Greekes, and is a word signifying a *Head*; in which sense we call *Capitaneus* (so named of *Caput*, the *Head*) a *Chieftaine*: though he spake wittily, who deriued the name of a *Captaine* à *capiendo* & *tenendo*, of taking, and then holding: For

Non minor est virtus, quam querere, parta tueri:
No smaller praise is in it,
To hold a Fort, then win it.

And as the head is the chiefe part in a man, so the chiefe in the *Esccheon* should be a reward of such onely, whose high merits haue procured them chiefe place, esteeme, or loue amongst men. This Ordinarie in our example you see is formed of a straight line: you must therefore in the *Blazon* thereof, onely name the kinde of Ordinarie (as before wee admonished) making no mention at all of the straightnes of the line: but if the same, or any other Ordinarie, be framed of any other forme then straight, then must you expresse mention the forme of the line whereof such Ordinarie is composed, be it *Bend*, *Chevron*, *Fesse*, *Salterie*, &c. shewing the same to be either *Inuecked*, *Engrailed*, *Wauy*, *Indented*, &c.

Hee

Chiefe Cre-
nell.



He beareth *Gules*, a *Chiefe Crenelle*, *Argent*, by the name of *Ryncester*. This terme is deriued of the *French* word *Cyrene*, which signifieth the *dent* or *notch* in the *horne* of a *bow*, or such other thing. There is a kinde of *bearing* much like vnto this in *shew*, but yet farre different from it in kinde: therefore good deliberation must be vsed, lest being carried away with a deceiueable apparence, we doe vtterly mistake the truth of things in *Blazoning*.

Their
formes.

Chieffes are made of all those *seuerall formes* of *lines* before mentioned, as well as other *Charges*, as by the examples of *Bordures* before handled may in part appeare, and shall be more fully shewed heereafter in other kindes.

Chiefe char-
ged.



The *Field* is *Tenne*, a *Chiefe*, *Or*, charged with a *Shapournet*, *Ermine*. This terme *Shapournet* (if I mistake not) is deriued from the *French* word *Chaperon*, which signifieth a *Hood*, whereof this is a *Diminutive*, and beareth a resemblance. *Leigh* seemeth to take this forme of bearing to be a kind of *partition*, and for that cause doth extend the diuiding *line* (as in this *Escutcheon*) to the extremities of the *Chiefe*; for which cause I haue inserted the same (although vntimely) in this place, which otherwise I would haue referred to some

other. For mine owne part, I take the same to be rather a *Charge* to the *Chiefe*, then a *portion* thereof, distinguished from the same only by a conceited *line* of *partition*, neuer heerebefore heard of: which moued me to shorten the *head* of the rising *line*, whereby the middle part hath the more resemblance of a *Chaperon* or *Hood*, in respect that it is made large below, and so ascending with a comely narrowness to the top of the *Chiefe*: and if the *Chiefe* bee the *Head*, as before we said, what place can be fitter for the *Hood* to bee on, then the *Head*?

A *Chiefe* (saith *Sir Iohn Ferne*) may bee honoured of another, as an *Addition* to the former, as in *Example*.

Chiefe sur-
mounted of
another.



He beareth *Gules*, a *Chiefe*, *Argent* surmounted of another, *Or*. This is accounted good *Armorie*, and signifieth a *double reward* giuen by the *Soueraigne*. So well may a *Gentleman* deserue in giuing *counsel* to his *Soueraigne*, that he may bee twice rewarded for the same, as was the *Bearer* heereof a *French Counsellor*, which when it hapneth, must be placed in this maner: Those *Additions* of honour that are giuen in reward for *Counsel* or wise actions, are thought to be placed most fitly on the *chiefe* part or *head* of the *Escutcheon*, *Quia à Capitale edenda est omnis ratio*, *Because* all reason proceedeth from the braine. That contrariwise a *Chiefe* may be also *diminished*, this next *Example* may teach vs.

He



He beareth *Or*, a *Chiefe*, *Azure*, a *Fillet* in the nether part thereof, *Argent*. Some perhaps strictly obseruing the forme of my vndertaken *Method*, will conceiue that this *Coat* might haue bene more fitly placed heereafter among such *Ordinaries* as are made of a *two-fold line*. Neuerthelesse, though it may seeme to bee of the number of those, yet in very deed, *one line* being added to the *lower part* of the *Chiefe*, doth constitute a *Fillet*, whose *Content* must bee the *fourth part* of the *Chiefe*, and must be placed properly and naturally

in the precise *lowest part* thereof. For a twofold respect was the name of *Fillet* giuen it; the one in regard of the thing whereunto it is resembled, by reason of the *length* and *narrowness* thereof, and the other because of the place wherein it is bestowed. For as the *Fillet* is shaped long and narrow for the more commodious use of *women* in trussing vp of their *haire*, as also for the fastning of their *Head-tires*, & restraining of their haire from scattering about their browes; so is this very aptly placed on the *Chiefe*, which is the *head* of the *Escutcheon*, and doth confine and encompasse the vttermoost borders of the same. This head-tire being taken from *women*, may well fit *uxorious* or *luxurious* persons, or such a one as in matters of importance is overfwaied by a woman: which doth not a little extenuate and impair their dignity or estimation amongst those of grauer sort, for that they are deemed to haue their head fixed vpon the shoulders of others, and those of the weaker *sex*.

So named
for two re-
spect.

SECT. II. CHAP. V.



Therto hath our *Pencil* drawne out to your view, a *single Line*, *Manifold Lines*, which doth create an *Ordinary*, or some other of the *Charges* last mentioned: it resteth, that I shew what a *Manifold Line* is, and the use thereof according to the proiect of our prefixed method. I call that a *Manifold Line*, when as more then *one Line* are required to the perfecting of an *Ordinary*.

Manifold lines are {
Two fold,
More then two fold.

Two fold lines I vnderstand to be there, where is constituted an *Ordinary* of *two lines*. Of which kind of *Ordinaries* are these onely, *viz.* The *Pale*, *Bend* *Fesse*, *Barre*, *Quarter*, *Canton*, and their like, as shall appeare by example in their seuerall places; first of a *Pale*.

A *Pale*, is an *Ordinary* consisting of *two lines* drawn perpendicularly from the *Toppe* to the *Base* of the *Escutcheon*, comprehending the third part of the *Escutcheon*. The *content* of the *Pale* must not be enlarged, whether it be charged or not.

6

He

Pale.



He beareth *Gules, a Pale, Or* : which Coate was borne very anciently by *Hugh de Grandemesnil* Lord of *Engleley* in *Leicester Shire* and Lord High Steward of *England*, in the time of King *Henry the First*.

This Ordinary is subdivided into $\left\{ \begin{array}{l} \text{Palette,} \\ \text{Endorse.} \end{array} \right.$

Pallet.

A *Pallet* is the moiety or one halfe of the *Pale*, and thereof receiueh his name of *Diminution*, as being a *Demy* or little *Pale*. And an *Endorse* is the fourth part of a *Pallet*. Example of each enſueth.

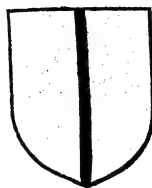
Leigh.



Leigh.

Hee beareth *Azure, a Pallet Argent*. The *Pallet* is neuer charged with any thing, either *quick* or *dead*, neither may it be parted in any caſe into two, as ſome *Armoriſts* doe hold : but that it may be parted into four, *Leigh* maketh no queſtion ; for he giueth an example of the bearing of the fourth part thereof, which hee termeth an *Endorse* ; as in this next *Eſcocheon* appeareth : But *S^r. Iohn Ferne* ſaith, it containeth the eighth part of the *Pale*, which in effect is all one with the fourth part of the *Pallet*.

Endorse.



Ferre.

Endorse may be borne alone.

He beareth *Or, an Endorse, Gules*. This *Endorse* (ſaith *Leigh*) is not vsed but when a *Pale* is betweene two of them. But *S^r. Iohn Ferne* ſaith, he was very confident and bold to ſet downe ſuch *Rules* of *Blazon*. And that an *Endorse* may very well be borne in any Coate-armour betweene *Birds, Fiſhes, Fowles, Beaſts, &c.* But then (ſaith hee) it ſheweth that the ſame Coate hath bene ſometimes two Coates of *Armes*, and after conioined within one *Eſcocheon*, for ſome *Mystery* or ſecret of *Armes*. And for the approbation of ſuch bearing hee giueth an inſtance of an *Eſcocheon* of *pretence*, or *Engiſlet*, (ſo hee termeth it) borne ouer theſe four Coates, viz. of *Austria, Burgundy, Sicile, and Flanders* ; which is, *Or, an Endorse* betweene a *Lion ſaliant*, and an *Eagle diſplayed, Gules*.

Inſtance of ſuch bearing

ring hee giueth an inſtance of an *Eſcocheon* of *pretence*, or *Engiſlet*, (ſo hee termeth it) borne ouer theſe four Coates, viz. of *Austria, Burgundy, Sicile, and Flanders* ; which is, *Or, an Endorse* betweene a *Lion ſaliant*, and an *Eagle diſplayed, Gules*.

Now from the *Pale*, and the ſeueral *Subdiſiſions* thereof, let vs come to the *Bend*, and the diſtinct parts of the ſame. A *Bend* is an Ordinary conſiſting alſo of two fold *Lines* drawne ouerthwart the *Eſcocheon*, from the *Dexter* chiefeto the *Sinifter baſe* point, of the ſame, ſo that the exact Point of the *Dexter* and *Sinifter* corners thereof, may answer to the precise Middleſt of thoſe equidistant *Lines*, whereof the *Bend* is made, as in example.

Hee



Hee beareth *Or, a Bend Sable*. Which *Armes* were anciently borne by *Peter de Malolacu*, or *Mawley*, a noble Baron of this *Kingdome*, in the time of King *Edward the third*. The *Bend* containeth in breadth the fifth part of the *Field*, as it is *uncharged* ; but if it be charged, then ſhall it containe the third part thereof. Of al the *Ordinaries* there is none diuided like this is, as by example ſhall heereafter appeare.

The *Bend* ſeemeth to haue his *Denomination* from the French word *Bender*, which ſignifieth to ſtretch forth, becauſe it is extended betwixt thoſe oppoſit points of the *Eſcocheon*, viz. the *Dexter* chief, and the *Sinifter baſe*. Yet in ancient *Roles* I find the *Bend* drawne ſomewhat *Archwiſe* or after the reſemblance of the *Bent* of a *Bow*. Notwithſtanding, according to ſome *Armoriſts*, it doth repreſent a *Ladder* ſet aſlope on this manner, to ſcale the *walles* of any *Caſtle* or *Citie*, as ſhall be ſhewed, *Pag. 50.* and betokeneth the *Beaver* to haue beene one of the fiſt that mounted vpon the *Enemies* *walles*. This *Bend* drawne from the right ſide to the left, is called a *Bend Dexter* ; but you ſhall alſo find a *Bend* exactly drawne like to this on the contrary ſide, hauing his beginning from the left corner of the chief, and his termination in the *Dexter baſe* point of the *Eſcocheon*, for which cauſe it is named a *Bend Sinifter*, as example heereafter ſhall illuſtrate. In *Blazoning* of *Bends*, if the ſame bee *Dexter*, you ſhall onely ſay, he beares a *Bend*, not vſing the word *Dexter* ; but if it be drawn from the *Sinifter* Cheefe to the *Dexter* baſe, then you muſt in *blazon* by no means omit the word *Sinifter*.

Note, that the *Bend*, and diuers other *Ordinaries* following, are ſubiect to exemption or voiding. *Voiding* (as earlt wee ſhewed) is the exemption of ſome part of the inward ſubſtance of things voidable, by occaſion whereof the *Field* is transparent thorow the *Charge*, leauing onely the outward edges, bearing the *Colour* and quantity of the *charge*, as appeareth in this next *Eſcocheon*.

Bend Voided



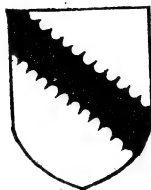
Hee beareth *Ermyne* a *Bend voided, Gules*, by the name of *Ireton*. Note, that if the voided part of the *Bend* were of a different *Metall, Colour, or Furre*, from the *Field*, then ſhould you terme the ſame, a *Bend bordered Gules*, (according to the opinion of ſome *Armoriſts*;) but I am of opinion that it were better *blazoned*, a *Bend* of ſuch and ſuch *Metall, Colour, or Furre* edged. For this difference do I put betweene them, that when it is *blazoned edged*, it muſt bee vnderſtood, to be an edge or *hemme*, running along the ſides onely ; but if it were termed in *blazon* *bordured*, then muſt it be conceiued that the *Bend* is inuironed round, aſwell the ends as the edges.

G 2

The

Henry Earle
of Suffex.

Engrailed.



The Right Honourable Henry Earle of Suffex, Viscount Fitzwater, Lord of Egremont, Burnell and Boletoart, Knight of the most noble order of the Garter, beareth Pearle a Bend engrailed, Diamond. This Ordinarie, is composed of diuers other of the formes of Lines, before mentioned, Pag. 45. as sundry other of the Ordinaries are, as by these next, and others subsequent examples in their due places shall appeare.

Vnde.



Hee beareth Argent, a Bend-vnde, Sable. This Coat-armour pertaineth to St. Henry Wallop of Earleigh Wallop in the County of Southampton Knight. This is termed a Bend-vnde, of the Latine word vnda, which signifieth a wave, or surge of the Sea, raised by some turbulent flaw of wind and tempest; or by reason of the opposition and encountering of some other current.

Crenelle.



Hee beareth Azure, a Bend Crenelle, Argent, by the name of Wallops: what Crenelle is I haue before shewed, Pag. 46. After this manner, Souldiers in default of scaling Ladders, vied to nicke or scoare a peece of Timber with their swords (for want of better Toolles) and so found means to ascend the walles, and surprize the Enemies.

Parts of a
Bend

The parts of a Bend, are { Such as are deduced from it.
Bendelet.
Halfe,
Lesse then halfe.

Such as are deriued from a Bend doe containe

Gartier.

That which containeth halfe the Bend is called a Gartier, whercof you haue heere an example in this Escocheon.

Deriuation
of a Gartier.

He beareth Or, a Gartier Gules. This is deriued either from the French word *lartier*, or else from the Norman word *Gartier*, both which are the same that we call in English a *Garter*, the forme whereof this Charge doth represent. It is a name of Honourable esteeme in English Heraldrie, and it gaue beginning to the most renouued order of Knighthood, of which Colledge and Society, haue bene more Kings, and Princes, and Princely Peeres, then of all the *Knighly* orders besides in *Christendome*. This containeth halfe the Bend in bignesse.

Such

Such as doe containe lesse then halfe the Bend, are { *Coff*,
{ *Riband*: } Both which bee exemplified in these next Escocheons.



The Field is Gules, a Coff, Or. The content of this Coff whar, and the content thereof, *Coff* is the fourth part of the Bend, and halfe the Garter, and is sometimes called a *Cotise*, and also a *Batune* (as Leigh noteth :) But *Batune* maketh a *Cotise* and the *Batune* two distinct things. This word *Coff* or *Cotise*, is deriued from the Latine word *Costa*, which signifieth a *Ribbe*, either of man or beast. When one of these why named is borne alone, as in this Escocheon, then shall you a *Coff* terme it in blazon a *Coff*; but if they bee borne by couples in any *Cotise* (which is neuer, saith Leigh, but

when a Bend is placed betweene two of them) then you may name them *Cotises*, as in Example.



He beareth Or, a Riband, Gules, betweene two *Cotises* Bend Vary, or *Cotfs*, Gules. This Coat pertaineth to Sir Edmund Bowyer of Camberwell in the Countie of Surrey Knight. Not vnfitly are these so termed *Cotfs* or *Cotises*, in respect they are placed vpon each side of the Bend, and doe enclose the same, as the ribs of man or of beast doe bound and defend their intrailes. And concerning such Charges or Fields composed of Vary, I referre you (for the auoiding of needlesse repetition) to the Rules before deliuered, pag. 15. Note, that as well

Note. the Subdiuisions of Ordinaries, as the Ordinaries themselves, are formed of the feuerall sorts of lines before expressed, as may bee gathered out of Vpton, whose opinion you shall heare when we come to speake of Batunes.



He beareth Or, a Riband, Gules. This is that other Riband what, and the content thereof, *Subdiuision* that is deriued from a Bend, and doth containe the eighth part thereof. The Name accordeth well with the forme and quantitie of the same, in that it is long & narrow, which is the right shape of a Riband.

Thus much may suffice touching the Bend-dexter, and the Subdiuisions thereof: let vs now consider the Bend-Sinister, and how the same is subdiuided. A Bend-Sinister is an Ordinarie consisting of a twofold line, drawn trauerse the Escocheon, from the Sinister chiefe corner to the Dexter base point: and differeth (as we said) from the Dexter Bend only in this, that it is placed on the opposite part of the Escocheon, as in Example.

He

Rule.



He beareth *Argent*, a *Bend-Sinister*, *Vert*. You may perhaps sometimes finde this *Bend* borne jointly with the *Bend-dexter* in one *Esccheon*, which to looke vpon are much like vnto a *salire*. In *Coats of such bearing*, you must carefully obserue, which of them lieth next to the *Field*, and that must be *first named*. And this Rule holdeth not alone heerein, but also in all other *Coat-armours* formed of *diuers charges*, wherof the one lieth neerer to the *Field* then the other, according to the sixth *Rule of Blazon* formerly giuen pag. 8.

The *Bend-sinister* is subdivided into a } *Scarpe*,
a } *Batune*.

Scarpe what. A *Scarpe* (as *Leigh* noteth) is that kinde of ornament (much in vse with *Commanders* in the *Field*) which we doe vsually call a *Scarfe*, as may bee gathered by the deriuation thereof from the *French* word *Escarpe*, signifying that ornament which vsually is worne by *Martiall* men after the same manner, from the left shoulder ouerthwart the body, and so vnder the *arme* on the right side, as in *Example*.



He beareth *Argent*, a *Scarpe*, *Azure*. You need not in *Blazon* thereof, make any mention of this word *Sinister*, because it is neuer borne otherwile then thus. Notwithstanding this *Charge* hath some resemblance of the common *Note of Illegitimation*; yet is it not the same, neither hath it any such signification, for that it agreeth not with the *Content* thereof, nor with the manner of *bearing* the same, as is plaine by this next *Esccheon*.

Batune what.



He beareth *Or*, a *Batune*, *Gules*. This word *Batune* is deriued from the *French* word *Baston*, which signifieth a *Wand* or a *Cudgell*. The *Frenchmen* doe vsually beare their *Batune* (as it were *Couped*) after this manner: wherof I doe better allow then of that forme which is commonly vsed amongst vs in *England*, because the same being so borne, doth better resemble the shape or forme of a *Cudgell* or *Batune*. And though this hath the forme and quantitie of a *Coff*, yet it differeth from the same, in that the *Coff* is extended

to the extremities of the *Esccheon*, whereas the *Batune* should be *Couped*, and touch no part of the same, as by this *Esccheon* appeareth. This is the proper and most vsuall note of *Illegitimation* (perhaps for the affinity betwixt *Baston* and *Bastards*; or else for that *Bastards* lost the privilege of *Freemen*, and so were subiect to the seruile stroke :) and it containeth the fourth part of the *Bend-sinister*; and being thus borne, differeth from all the subdivisions of the Ordinaries

Note of Illegitimation.

ries before manifested sufficiently, what conformitie seuer any of them may seeme to haue therewith. This *Marke* was deuised both to restrain men truly generous, from the filthy staine of this base (but common) sinne, when they consider, that such accusation to themselves, and shame to their issue, shall neuer be seuered from their *Coat-armour*, which should be the *Blazon* of their *Honour*. For let the Spurious birth haue neuer so noble a father, yet he is base-borne; and base will bee euer the first syllable in a *Bastards* name, till by his owne *Vertues* he hath washed off the staines of his Fathers vice, as many high spirits haue done; who though so borne, haue attained to the highest pitch of glory. Euery *Bastard* may haue his *Batune* of what colour he will, but not of *Metall*, which is for the *Bastards* of *Princes*. At the first, *Bastards* were prohibited to beare the *Armes* of their reputed fathers. Then (saith *Sir Iohn Ferne* in his *Glory of Generositie*) they did by sute obtaine a *Tolleration* from *Soueraignes* and *Kings*, to be made *legitimate*, and to be matriculated by the *Kings* Legitimatis *Grant*, as children lawfully borne: which *Grant* did enable them to be capable of *Bastards* of many *Immunities* and *Prerogatiues* which others lawfully begotten doe enjoy: and so by such *legitimation* they were discharged of all those dishonours which in former time they were subiect vnto; and were acquired from the staine of their *Bastardie*. *Excepto quod ex tali legitimatione non admitterentur ad Iura Sanguinis cum alijs filijs: Except only, that they had not the right of Blood and Inheritance thereby*. By pretence of these *Legitimations*, they beare the *Coat-armour* of their reputed *Ancestors*, with a signe of *bastardie*, now commonlie *Signe of Bastardie*: knowne to euery man, by reason of frequent vse: which *Marke* (as some doe stardie, hold) neither they nor their children shall euer remoue or lay aside, *Ne sordes per errorem inter principis reputentur: Left the fruits of lust should by error gaine the estimation of Generositie*. Vpon calleth this *Baston* or *Batune*, a *Fissure*: and making mention of the variable formes thereof, saith, *Ista Fissura tot modis variantur, quot modis sunt Benda: These Fissures haue as many varieties of formes as the Bends haue*.

For there are of them (saith he)

Plaine,	Plaine.
Ingredata,	Ingrailed.
Inuecta,	Inuecked.
Fusilata,	Fusile.
Gobonata,	Gobonated.

Seuerall formes of Fissures.

And (he saith) it is commonly called a *Fissure* (which is a cut or rent) *pro eo quod findit Arma paterna in duas partes: quia ipse bastardus finditur & diuiditur a patrimonio patris sui: in that it cuts or rents the Coat-armour in twaine, because the bastard is cut off from his fathers Inheritance*. In those Countries they vsed to distinguish these from the lawfull begotten, by setting of two letters vpon their garments, *S. and P. quasi, Sine Patre, without Father*.

Cui pater est populus, pater est huic nullus & omnis.

Brats are priuileged above any:

Ve haue but one Sire; they haue many.

And perhaps *S.P.* did signifie *Satus Populo*, the *Sonne of the People*. *Cassaneus* Signification saith, that *bastards* are not capable of their fathers *patrimoine*, either by law, of the letters *S.P.* or custome, *Quia filius Ancille non erit haeres cum filio Libere: The seruants child must not part stakes with her Mistresses*. *Leigh* is of opinion, that the lawfull Son of a *bastard* shall change his Fathers *Marke* to the right side; obseruing still the quantitie

quantitie thereof: for so I doe vnderstand him, in respect that he addeth immediately, that the same may at the pleasure of the *Prince* be enlarged, or broken, after this manner.



He beareth *Azure*, a Bend, double Dauncette, Argent, by the name of *Zorks*. This (saith *Leigh*) shall neuer be called other then a Bend, after it is thus parted: but *bastards* (saith hee) haue sundry other markes, every one according to their *vnlawfull begetting*; which with hundreds of others are the *Secrets of Heraldrie*.

Besides those *bearings Bend-wise* above demonstrated, wee mentioned another by the name of a *Bendlet*, which hath greater resemblance with a *Bend* then any of the rest, and by the name it may seeme to be some *subdiuision* of the *Bend*: yet it hath no certaine quantitie thereof, but containeth euermore a *sixth part* of the *Field* (according to the obseruation of *Leigh*) whereof you haue an *Example* in this next *Escocheon*.



the *exact corner* of the point of the *Escocheon*; so as the *lower line* is distant from the *corner* thereof the full breadth of the *Bendlet*.

SECT. II. CHAP. VI.



QV R prefixed order doth now call vpon me to bend my course from *Bends*, with the *parts* and *subdiuisions* thereof, and to proceed to the *Fesse*, which challengeth the *next place*. The *Fesse* is an *Ordinarie*, formed of a *twofold line*, drawn ouerthwart the *breadth* of the *Escocheon*; in the midst whereof is the very *center* of the *Shield*. And it containeth the *third part* of the *Field*, and may not be *diminished*, albeit the *French Herald* doe *blazon* three *barres* *gemels* for a *Fesse* of *six peeces*.

He



He beareth *Varry*, Or, and *Vert*, a *Fesse Gules*, by the name of *Duffield*. This word *Fesse* is a *French* word, and doth signifie the *Loines* of a man. This *Ordinarie* hath beene anciently taken for the same that wee call *Baltheum militare*, or *Cingulum honoris*, a *Belt of honour*: because it diuideth the *Field* into two *equal parts*, it self occupying the *middle* between both; euen as the *Girdle* enuironeth the *middle part* of a man, and resteth vpon his *Loines*.

This *Girdle of honour* may seeme to haue beene in ancient time given by *Emperours*, and *Kings*, and their *Generals* of the *Field*, vnto *Souldiers* for reward of some speciall seruice performed by them; and it is not improbable, that such a reward it was, that the *Generall* of *Dauids Army*, *Ioab*, would haue giuen the *Messenger* that brought him newes that *Abolom* was hanged by the haire of the head in an *Oake*; if hee had slaine him: where *Ioab* saith, *Why hadst thou not killed him, that so I might haue rewarded thy seruice with tenne Shekles of Silver, and a girdle (or an arming Belt?)* For some translate it *Cingulum*, some *Baltheum*. Amongst the *Macedonians*, it was ordained by a *Military law* (saith *Alex. ab Alex.*) that the *Souldier* that had not killed an *Enemy*; *Non Militari Cingulo, sed capistro cingeretur, should not be girt with an Arming girdle, but with a halter*. And not without reason is a man adorned with a *Military girdle*, signifying he must be alwaies in a readinesse to vndergoe the businesse of the *weale-publike*; for the more speedy performance of which charge, he should haue his garments close girt vnto his body, that the loosenesse of them should giue no impediment to the execution of his assumed charge and enioyned seruices. And these *tokens* of *Chivalry* were so highly esteemed in ancient times, that *Saint Ambrose* saith, in his age, *Duces, & Principes, omnes etiam milites, operosis singulis auro fulgente pretiosis, ambiunt, &c.* Great Captaines, Princes, and Martiall men, delight to wear their Belts curiously wrought, and glittering with gold, &c.

As the bestowing of this *Military Girdle*, was reputed very honourable, because none were to receiue it, but men of merit; so also was it euer accounted most dishonourable for any iust cause to be againe deprived of the dignity thereof: neither should such an one bee restored thereunto, but vpon very singular and especial desert, as *Ferretus* noteth, where he saith: *Augustus laudabiliter militarem disciplinam gefuit seuerissimè: & priuatos militari Cingulo nunquam restituit, nisi illos praeteritis virtutum merita insignirent: Augustus the Emperour got much honour by the seuerity of his Military Discipline: for if a man were once deprived of his Arming girdle, he neuer would restore it, unless he performed some excellent seruice above all others. Notwithstanding, there is also one kind of putting off the Belt, of no lesse honour, then the putting on of it; yea much more glorious it is, in that it is the end and perfection of the other; and that is, when the victory is achieved, victory being the end of Arming as peace is of Battell. To which purpose is that saying, *1. Reg. 20. 11. Ne statueris qui se accingit, ut qui discingit: Let not him boast, who girds himselfe, as he that doth ungird: meaning, we must not triumph (as the saying is) before the victory; but it being once attained, it is the honour of a generous minde, to put off his Belt, and not to sanguine his blade with cold blood. For those**

H

Gallants

Callants, who in times and places of peace, are still drawing their swords, like wariours; in times and places of warre, proue (for the most part) peaceabler and calmer then they should be.

But if a Knight be disarmed of his Military girdle by his demerits and of fence, he is therewithal deprived of all Military priviledges, like as it fareth with a Captaine, who, (if he happen to lose his Ensignes) is disabled to aduance any other in the Field, vntill he hath either regained the same, or by his valour extorted some other from the Enemy. Which kind of deprivation of Knights & Martial men, for any notable transgression, was of frequent vse in times past, and in some places is continued vnto this day with greater seuerity and much more infamy then in former times. *Deposito Cingulorum & Balteorum* (saith Wolfgang. Lazius) quod genus pena proprio scorsim vocabulo disinctura & recinctura vocabatur, manet hodie adhuc in ordine Equestri, maiori quam olim ignominia. Quoritu (ut nos dicimus) Equites aurati degradantur. The depriving of the Belt (which was wont to be termed, the disincture or ungirding) is at this day still in vse amongst Knights, and with more ignominy then was in ancient times: which is nothing else but that which wee call Degradation of a Knight. If any aske me how this comes about, that such Degradation of a Knight, is more infamous then of old: I answer, it is, because it is more rare, and therefore more remarkable. If againe, you aske why it is more rare, then of old: I answer, it is, because it is more infamous, and therefore Princes more vnwilling to inflict it. Howsoever, the truth is, that base and unknighly actions and qualities, deserue a base and vnknighly chastisement.

Wolfgangus
Lazius.



Fesse dauncet.

Hee beareth Or, a Fesse Dauncette, Sable. These Arms pertaine to the worthy Gentleman Sir Thomas Vanshom Knight Marshall of his Maiesties most Honourable household, and of the vierge thereto appertaining. Who anciently to the name as being the Kings Valuafores, being in times past a degree nor much inferior to a Baron, and given to their Family ex Regio munere: as Mr Camden noeth in Torke Shire, speaking of Haselewood being the ancient inheritance of the said Family.

Chevron what.

So much of a Fesse: now of a Chevron. A Chevron is an Ordinary, formed of a twofold line Spirewise or Pyramidall; the Foundation being in the Dexter, and Sinister base points of the Escutcheon, and the Acute angle of the Spire neere the top of the Escutcheon: as in example.



Ancient
forme of
be: ring
thereof.

The Field is Topaz, a Chevron Ruby. This Coat pertaineth to the Honourable and Ancient family of Stafford, now Barons, and sometimes Earles, of Stafford, and Dukes of Buckingham. This Ordinary is resembled to a pair of Bargecouplers or Rapiers, such as Carpenters do set on the highest part of the house, for bearing of the roofe thereof; and betokeneth the achieuing of some businesse of moment, or the finishing of some Chargeable and memorable worke. This was anciently the vsuall forme of bearing of the Chevron, as appeareth

reth by many Seales and Monuments yet extant, and is most agreeable to reason, that as it representeth the Roofe of a house (though I am not ignorant that Leigh saith, it was in old times the attire for the heads of Women Priests) so accordingly it should bee extended to the highest part of the Escutcheon, though farre different is the bearing thereof in these daies. In which respect, it were fit that common Painters, the common disorderers of these tokens of honour, were better looked vnto; who both in former ages, and much more in these daies, haue greatly corrupted these honourable signes, by adding their new fantastical inuentions, that so they might make the things borne in Coat-armour more perspicuous to the view, or because they would be thought to be well ouerseen in Heraldrie. For indeed they want the eie of iudgement, to see and discern that such is the excellencie of these honourable tokens, that the least alteration either by augmentation, diminution, transposition, or whatsoever other meanes, doth occasion a change in them so great, as that they thereby differ from themselves, not onely in their accidental, but also in their substantiall parts, and cease to bee any longer the same they were before, and their owners are debarr'd to challenge any propriety or interest in them, in respect of such alteration. *Modica alteratio in membro principali, magnam alterationem facit* (saith the Philosopher:) A little alteration makes a great alteration in a principall part. As the least spot in the Eie, which is the worst part of the Face, doth more disfigure the same then ten times so much in any other member of the whole body.

Idle inuentions of painters.

The Content of the Chevron is the fifth part of the Field (according to Leigh: Content of but Cassaneus reckoneth the same amongst those Ordinaries that doe occupie a Chevron, the third part of the Field. You may haue two Chevrons in one Field (saith Note, Leigh) but not aboue; and if they exceed that number, then shall you call them Chevronwaies. But I suppose they might be termed much better Chevronels, that is to say, Minute or small Chevrons; for so is their Blazon more certaine. This Charge following, and the subdiuisions thereof, are diuersly borne, as well in respect of the diuers location, as of the variable forme thereof: for sometimes it is borne on Chiefe, otherwhiles on Base, sometimes Enarched, sometimes Reuerfed, sometimes Eretted, &c. as heereafter by Examples appeareth.

Chevron reuerfed.



He beareth Or, a Chevron in Chiefe, Azure. Note, Chevron in that the lower part of this Chevron is farre about the chiefe.

ordinarie place of a single Chevron; for it is pitched as high as the Nombrell of the Escutcheon, whereas others haue their rising from or neere about the Dexter and Sinister Base Points. The Ancestors of this bearer (saith Leigh) haue borne the same otherwaies, which was for some good purpose remooued, although it were better after the common manner of bearing. There are diuers Accidents incident vnto this Ordinarie, viz. an Elcoche-

Accidents of an Elcoche-

Transposition, as in this last Escutcheon, Compung, Voiding and Reuerfing. Of all which I purpose to giue severall Examples in their proper places.

H 2

He

Signification
of a Gyronne:

an *Acute-Angle* in the *Fesse* Point of the same. A *Gyronne* (as one saith) is the same that we call in Latine *Gremium*, which signifieth a *Lappe*, and is the space between the thighs: and thence perchance doe we call the *Groyne*; which name, whether it be giuen to this *charge* because it determines in *gremio*, in the very *lappe* or *midst* of the *Escoccheon*, or because it hath a bending like the *thigh* and *legge* together, I cannot define. *Gyrons* are borne diuerfly, viz. *single*, by *couples*, of *six*, of *eight*, of *ten*, and of *twelve*, as shall appeare heereafter, where I shall speake of *Armes* hauing no *lincture* predominating. For the making this *Ordinarie*, behold this next *Escoccheon*, where you shall finde one *single Gyronne* alone, which doth best expresse the maner thereof, as in example.

Forme of
making
theeof.

Single Gy-
ronne.



Hee beareth *Sanguine*, one *Gyronne* issuing from the *Chiefe Dexter Point*. Or. If these *two lines* whereof this *Ordinarie* is framed, were drawn thorowout to the *Extremities* of the *Escoccheon*, then would they constitute *two Gyrons*, as in this next *Escoccheon* appeareth.

Two Gy-
ronne.



Hee beareth *Argent*, *two Gyrons*, *Gules*. You need not say, *meeting in Point*, the one from the *dexter Chiefe*, the other to the *Sinister base*, because they doe euermore meet in the *Fesse Point*, be they neuer so many. Heere you see, that as *two lines* drawn, the one *Bendways* from the *dexter corner* of the *chiefe part* of the *Escoccheon*, and resting on the *Fesse Point*, and the other drawn *Fesse-ways* ouerthwart the *Escoccheon*, and meeting with the same in the said *Fesse Point*, doe make one *Gyronne*: so doe the same drawn thorowout produce 2. *Gyrons*.

A Canton
what.

So much of a *Gyron*: Now of a *Canton* and *Quarter*: A *Canton* is an *Ordinarie* framed of *two straight lines*, the one drawn *perpendicularly* from the *Chiefe*, and the other *transverse* from the *side* of the *Escoccheon*, and meeting therewith in an *Acute-Angle*, neere to the *corner* of the *Escoccheon*, as in this next appeareth.

Whereof so
named.



He beareth *Ermine*, a *Canton*, *Argent*, charged with a *Chewron*, *Gules*, by the name of *Middleton*. This *Ordinarie* is termed a *Canton*, because it occupieth but a *Corner* or *Castell* of the *Escoccheon*. Some *Armourists* doe hold, that the *Canton* is a *Reward* giuen to *Gentlemen*, *Esquiers*, and *Knights*, for seruice done by them, and not to a *Baron*. Some others notwithstanding are of a different opinion, that a *Canton* may well beleeue an *Earle* or a *Baron* receiuing the same at his *Soueraignes* hand;

hand; yet is the *Quarter* to be preferred in dignity before the same: and before them both, Sir *John Ferne*, preferreth the *Escoccheon* of *Pretence*, which he calleth an *Engislet* or *Felly Target*. Note that a *Canton* parted traueriswaies, whether it be from the *Dexter corner*, or from the *Sinister*, doth make two *Base Squires*. And if the *Canton* bee placed in the *Dexter corner* of the *Escoccheon*, you must in *blazon* onely name it a *Canton*, not making any mention of the *locall* situation thereof: But if it be placed on the *contrary side*, then must you in *blazon* adde this word *Sinister*, as, he beareth a *Canton Sinister*. The *Sinister Canton* is all one with the *Dexter* in *forme*, in *quantity*, and in *estimation*, but differeth from the same both in regard of the *locall position* thereof (by reason that it is placed in the *Sinister corner* of the *Escoccheon*) as also in that it is not of so frequent vse.

Prehemi-
nence of cer-
taine Odi-
nanes.
Note.
Base Squires
how made.
Rule.
Canton Si-
nister.

Hitherto of a *Canton*: now of a *Quarter*. The *Quarter* is an *Ordinarie* of like composition with the *Canton*, and holdeth the same places, and hath great resemblance thereof; inasmuch as the same *Rules* and *Observations*, that doe serue for the one, may be attributed to the other, *Quia similitudo similibus est ratio: of like things the reason is al alike*. The only *Difference* between them is, that the *Canton* keepeth onely a *tanle* or small portion of the *Corner* of the *Escoccheon*, and the *quarter* comprehendeth the full *fourth part* of the *Escoccheon*; as in example.

Difference
of a Quarter
and Canton.



He beareth *Verry*, *Argent*, and *Sable* a *Quarter Gules*, by the name of *Estanton*. Albeit that (according to *Leigh*) the *Quarter* is for the most part giuen by *Emperours* and *Kings* to a *Baron* (at the least) for some speciall or acceptable seruice done by him; yet do we find the same bestowed vpon persons of *meaner dignity* for like occasion. Contrariwise, the *canton* (being receiued at the *Soueraignes* hand) may beleeue the dignity of a *Baron* or an *Earle*, as afore said.

The Quarter
a reward for
seruice.

Having spoken of the *Canton* and *Quarter*, as much as for this present is requisite; I will referue some other their adiuncts to a more conuenient place. And will now speake of a *Pile*, shewing some variable examples of the diuers bearing thereof.

A *Pile* is an *Ordinarie* consisting of a *twofold line* formed after the manner of a *Pile* what a *Wedge*; that is to say, broad at the vpper end, and so lessening by degrees throughout with a comely narrowness and *Taper-growth*, meeting together at the lower end in an *acute Angle*, as in this next *Escoccheon* appeareth.



He beareth *Argent*, a *Pile Gules*. This *Coad* pertained to the right worthy and valiant Knight Sir *John Chandos*, *Baron* of *Saint Samours*, *le Viscount* in *France*, great *Seneſhall* of *Poitou*, high *Constable* of *Aquitaine*. All giuen him by *King Edward* the third, who also made him one of the *Founders* of the most noble *Order* of the *Garter*.

Sometimes

Sometimes you shall find *three* of these in a *Field*, as in this next example.

Sir Guy Bryan



Note.

Posed or reversed; contrarie to the viduall *forme* of their *bearing*, viz. with their *points upward*, which naturally ought to be *downward*, being supposed to be a peece of *Timber*, whose *neather part* is *sharpned*, to the end it may be more commo diously driuen into the ground; as in example.

Rule.



He beareth *Argent*, *three Piles*, one *issuing out of the Chiefe* betweene the *two others transposed or reversed*, *Sable* by the name of *Hulles*. The *Pile* is an ancient *Addition to Armory*, and is a thing that maketh all *foundations* to be firme and perfect, especially in *Water-works*.

When there is but one *Pile* in the *Field*, it must containe the *third part* of the same at the *Chiefe*. This *Ordinary* is diuersly *formed*, and *borne*, as in these next *Escudoons* appeareth.



He beareth *Argent* a *Triple Pile*, *Flory* on the *top*, *issuing out of the Sinister base*, in *Bend* towards the *Dexter corner*, *Sable*. This sort of bearing of the *Pile*, hath a resemblance of so many *Piles* driuen into some *water-works*, and by long tract of time, incorporated at their heads, by reason of an extraordinary waight imposed vpon them, which gaue impediment to their growth in height.



He beareth *Argent* a *Pile* in *Bend* *issuing out of the Dexter corner* of the *Escudoon*, *Sable*, *Costifed*, *Ingrailed* *Gules*. I haue made speciall choice of this *Coat-armour*, (out of the *glory of Genera*.) aswell for the *rarenesse* thereof, as for that I find the same there commended for *saire Armory*, and good in regard of the variety thereof for *Blazoners* to looke vpon.

Hee



Hee beareth *Azure* a *Pile waucé*, *issuing out of the Dexter corner* of the *Escudoon* *Bendwaies*, *Or*, by the name of *Aldam*. As this *Pile waucé* *issueth out of the Dexter*, so also may the same be borne from the *Sinister chiefe point*. Moreover you shall finde them borne in *Pale*, and sometimes *issuing out of the Base* of the point thereof *transposed*; which I leaue to observation.

So much of *Piles* and their *variety*, aswell of *Forme*, as of *Location*. There rest yet some other sorts of *Ordinaries*, that are composed of a *two-fold-line* not hitherto spoken of.

Such are these, viz.

{ *Flasque.*
Flaunch.
Voider.

In some mans conceite perhaps these *Ordinaries* last mentioned, might haue bene more fitly placed amongst such as are before handled; and are composed of a *single Line*, (of which number these may be well reckoned, if we consider them each one *apart* by themselves;) but forasmuch as none of them are borne *single*, but alwaies by *couples*; for conueniency I haue chosen rather to sort them with these that are formed of a *two-fold Line*, and first of a *Flasque*.

A *Flasque* is an *Ordinary* consisting of one *Arch line*, drawne *from the dexter* *flanch* *what*, *stant from the corners* of the *Chiefe*, and meanelly *swelling by degrees* vntil you come towards the *middest* of the *Escudoon*, and thence againe *decreasing* with a like comely descent vnto the *Sinister base points*; as in example.



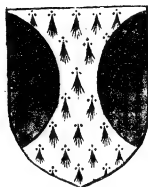
The *Field* is *Or*, *two Flasques Azure*. This *Reward* A *Flaunch* *what*, (saith *Leigh*) is to be giuen by a *King* for *vertue* and *learning*, and especially for seruice in *Ambassage*: for therein may a *Gentleman* deserue aswell of his *Soueraigne*, as the *Knight* that serueth him in the *Field*. This is called an *Arch line* of the *Latine* word *Arcus*, that signifieth a *Bow*, which being bent hath a moderate bowing, void of excess of tuberositie. This word *Flasque* is deriued, either from the *French* word *Fleischer*, or from the *Latine* word *Flecto*, which signifieth to bend or bowe.

The next in order is the *Flaunch*; which is an *Ordinary* formed of an *Arch line*, taking his beginning from the *corner* of the *chiefe*, & from thence compassing orderly with a swelling embossement vntil it come neere to the *Nombrill* of the *Escudoon*, and thence proportionably declining to the *Sinister base point*, as in this next *Escudoon*.

Flaunch
what.

i

Hee



Note.

He beareth *Ermyne*, two *Flanches*, *Vert*. This (saith *Leigh*) is one degree vnder the foresaid *Flasque*, yet it is commendable *Armory*. This word *Flanch* (as some doe hold) is deriued from the *French* word *Flan*; which signifieth the *Flanke* of man or beast, that includeth the *small guttes*, because that part strouteth out, *cum tumore quodam*, as if it were a blowne bladder. Sometimes you may finde this *Ordinary* made of some other forme of *Lines* then *plaine*, which when it shall happen, you must in the *blazon* thereof, make speciall mention

of the forme of *Line* whereof it is composed.

Last of all in our *Ordinaries*, commeth the *Voider*; consisting of one *Arch* line moderately bowing from the corner of the chiefe by degrees towards the *Nombrill* of the *Escoccheon*, and from thence in like sort declining vntill it come vnto the *Sinister base*, and hath a more neere resemblance of the bent of a *Bow* then the *Flanch* hath, in that it riseth not with so deepe a compasse, as in example.



Voyder what.

He beareth *Tenné*, two *Voiders*, *Or*. This is the *Reward* of a *Gentlewoman* for seruice by her done to the *Prince*; but then the *Voider* should bee of one of the *nine Furies* or *Doublings*. Such *Reward* (saith *Leigh*) might the *Dutches of Montfort* haue giuen to her *Gentlewomen*, who serued her most diligently, not onely while she kept the *Towne of Hanybot*, but also when she rode armed into the *Field* and scared the *Frenchmen* from the siege thereof. These are called *Voiders*, either because of the *Shallownesse* wherein they doe re-

semble the accustomed *voiding Plates* with narrow brims vsed at *Tables*, or else of the *French* word *voire*, which signifieth a *looking Glas*se or *Mirom* (which in ancient times were commonly made in that bulging forme) especially considering they are giuen to *Gentlewomen* in recompence of seruice, vnto whom such gifts are most acceptable; and withall implying that *Gentlewomen* so well deseruing should bee *mirrors* and *paterns* to others of their sex, wherein to behold both their *duties*, and the due *reward* of *vertues*. His counsell was very behoofefull, who aduised all *Gentlewomen* often to looke on *Glasses*; that so, if they saw themselves *beautifull*, they might be stirred vp to make their *minds* as faire by *vertue* as their *faces* were by nature: but if *deformed*, they might make amends for their outward deformity, with their *interne pulcritude* and *gracious qualities*. And those that are proud of their *beauty*, should consider, that their owne hue is as bricke as the *Glas*se wherein they see it; and that they carry on their shoulders nothing but a *Skull wrapt in skinne*, which one day will be loathsome to be looked on.

(, * ,)

SECT.

SECT. II. CHAP. VII.



Having shewed the manner and making of such *Ordinaries* as are composed of a *two fold Line*: we will now proceede to that other member, of the *Distribution* before deliuered, which maketh mention of *Ordinaries*, consisting of *Lines*; *more then* of many

Ordinaries of lines.

Such *Ordinaries* doe consist, of *Lines* }
Two fold, and will shew how they also are made,
Three fold,
Four fold.

Those that are formed of a *three fold line*, are the *Inescoccheon* and the *Orle*. The *Inescoccheon* is an *Ordinary* formed of a *three fold line*, representing the shape of the *Escoccheon*, as in example. *Inescoccheon what.*



He beareth *Ermine*, an *Inescoccheon*, *Gules*, by the name of *Hulgreue*: This name of *Inescoccheon* is proper only to those that are borne in this place; for if the same were borne in any other place, then vpon the *Fesse point* of the *Escoccheon*, you should terme the same then an *Escoccheon*, and not an *Inescoccheon*: so must you also, if there be moethen one in the field. This

Note.

Escoccheon is sometimes termed an *Escoccheon* of *Prentence*, as shall appeare hereafter. This *Ordinary* containeth the *fifth part* of the *field* (saith *Leigh*) (but his demonstration denoteth the third part) and may not be diminished; and albeit it be subiect to some alteration, by reason of the different formes of *Lines* before specified, yet keepeth still one set forme of an *Escoccheon*, as we shall see by and by.

The next in ranke of this kinde is the *Orle*, which is an *Ordinary* composed of a *three fold line duplicated*, admitting a *Transparancie* of the field, throught out the innermost *Area* or space therein enclosed. This hath the forme of an *Inescoccheon*, but hath not the *solid substance* thereof, being euermore *voided*, as in these following Examples appeareth.



He beareth *Or*, an *Orle*, *Azure*, by the name of *Bertram*, *Lord of Bohall*. This word *Orle* seemeth to bee *Deriuation* deriued from the *French* word *Oreller*, which signifieth a *Pillow*, and is attributed to this *Ordinary*, because the same being of a *different tincture* from the *Field*, and formed only of a double tract, in regard of the *transparancie* of the *Field* within, and the surrounding thereof without, it receiue the resemblance of an embossed substance, as if it were raised like a *Pillow* about the *Field*. Vpon termeth it in *Latine*, *Tractus*, vpon

which signifieth a *Trace* or *Traille*, because the *Field* is scene both within and without it; and the *Traille* it selfe is drawn thereupon in a *different colour*. If this were *folded* (saith *Leigh*) then must it be called a *Tressure*, which must containe

taine the *fifth part* of the *Field*. And if two of these be in an *Esccheon*, you must terme them a *double treasure*. *Cassaneus* saith, that the *Orle* is sometimes formed of *many peeces*, and that they are borne to the number of *six*. As touching the *doubling* of this *plaine Orle*, I will not heere giue *Example*, for that I purpose to present to your view a *Threefold Orle* or *Tract*, which doth include the *twofold*, as in this next *Esccheon* appeareth.

Orle of three peeces.



He beareth Or, an Orle of three peeces, *Sable*. That this *Ordinarie* is borne of many *Traits*, it appeareth by this *Example*, taken out of *Vpton* for the Readers satisfaction, where it is said, *Sunt in super alij qui habent istum Tractum triplicatum & quadruplicatum, ut nuper in Armis Episcopi Cusomaniensis, qui portauit pro Armis unum tractum triplicatum de nigro, in campo aureo: Sibi beare the Orle tripled and quadrupled, as the late Bishop of Maine, who bare a tripled Orle Sable, in a field Or. This Ordinarie is borne diuersly, according to the severall*

Orle Engrailed.



from this forme of bearing. And because *diuersa iuxta se apposta magis elucescunt, things differing giue light each to other*, I will heere produce the *Coat* it selfe, and the *Blazon* thereof, as I finde it set downe by *Vpton*.



Note.

Il port (saith he) de Gules ung tracee engralee, de chascun cost d'Or. And in Latine thus: Qui habet ista Armam, portat unum tractum ex utraque parte engradatum, de Auro in campo nigro. Hee beareth an Orle engrailed on both sides, Or, in a field Gules. And no doubt by heedfull obseruation you may finde these Orles in like sort borne Truucked, Similium enim similis est ratio: for like things haue the like reason and respect. Note, that diuers Charges, as well Artificiall as Naturall, are borne Orlemaies, or in Orle; as likewise in forme of Crosse, Bend, Chevron, Saltire, &c. the examples whereof I must passe ouer, vntill a fit place be offered to handle Charges of these kindes. Concerning the bearing of Orles, composed of the sundry sorts of Fures, I hold it needlesse to vfe examples to expresse them to the view, for that by consideration of the manifold

sorts

sorts of feuerall *Ordinaries* before expresse, their diuers manner of bearing may be easily conceiued: and therefore I will leaue them to obseruation.

Hitherto haue we considered the making of such *Ordinaries* as are composed of a *threefold Line*: Our order calleth me now to speake of such *Ordinaries* as doe require a *fourfold Line* for the effecting of them.

Ordinaries of fourfold lines.

Of this sort is the { Crosse, Saltire.

The *Crosse* is an *Ordinarie* composed of a *fourfold line*, whereof two are *Crosse*. *Perpendicular*, and the other two are *transuerse*, for so wee must conceiue of them, though they are not drawne thorowout, but meete by *couples* in *four acute Angles* neere about the *Fesse point* of the *Esccheon*; to looke vpon (if they were *Coupled*, as they are sometimes found) like to *four Carpenters Squares*; as the *example* following will demonstrate. This *Ordinarie* is called *Cruce*, à *cruciendo*, or à *Cruciatio*, because of the vnpeakeable *torture* and *torment*, which they doe suffer, who vndergoe this kinde of death. The *Content* of the *Crosse* is not the same alwaies: for when it is not *Charged*, then it hath onely the *fifth part* of the *Field*; but if it bee *charged*, then must it containe the *third part* thereof. To giue you particular *Examples* of all the different formes of *Bearing* of the *Crosse*, were as needlesse as endlesse, considering the varietie set downe by other *Authors*: I will therefore content my selfe with these ensuing.

Content of the Crosse.

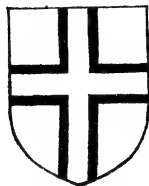


The *Field* is *Azure*, a *Crosse*, Or: This *Coat-armour* pertaineth to the right worshipfull familie of *Shelton*, in the countie of *Norfolke*, whence descended that *Honourable* vertuous *Ladie*, *Marie Shelton*, who was many yeeres of the *Most Honourable* Bedchamber, of that *Glorious* *Queene Elizabeth* and was also wife to the right worshipfull *Sir Iohn Seudamore*, of *Home* *Lacie* in the countie of *Hereford* *Knight*, slander bearer to her *Maiesties* *Honourable* Band of *Gentlemen Pensioners*.

This *Ordinarie* is oftentimes *diuersly* named, according to the diuersitie of *Lines* whereof it is composed: for as is the forme of *Lines* whereof it is made, so is the *Denomination* thereof. In the ancientest *Institution* of the *Bearing* of the *Crosse* (without all controuersie) it had this forme; which is taken to be the true shape of the *Passible*, whereupon our blessed *Sauour Christ Iesus* suffered: whose godlie obseruation and vfe was in great esteeme in the *Primitiue Church*: though in latter times it hath bene dishonourable intainted by two opposed kindes of *Fantasticks*; the one, who so superstitiously dote on it, that they adore it like their God: the other, who so vnchristianly detest it, that they slander the most godly and ancient vfe therof, in our first initiating vnto *Christ*, as if it were some *Diuellsish* *Idoll*. But the true *Souldiers* of such a *Captaine* need not to be ashamed to beare their *Generals* *Ensigne*. And this bearing was first bestowed on such as had performed, or at least vndertaken some seruice for *Christ* and *Christian Profession*: and therefore being duly conferred, I hold it the most honourable *Charge* to be found in *Heraldrie*. But the forme and bearing hereof (as well as the *Chevrons* formerly spoken

(spoken of) hath beene also deprauid through the inconsiderate handling of common Painters. A like forme of Bearing to this, is that *Crosse* which we haue borne in the *Shield of S George*; but diuerslie from this, both in *Metall* and *Colour*: which of some *Armourists* of y^e p^{re}sents time, (as him selfe noteth in his discourse of *Armes*) receiued in those daies a verie *Strange* and *absurd* kinde of *Blazon*, which he there setteth downe after this manner; The *Shield Gules*, foure *Quarters Argent*: whose reason heerein (saith hee) I doe not allow, for that by such manner of *Blazon*, the bearing of a plaine *Crosse* shall neuer bee knowne. Moreouer, heerein also may we obserue the *Blazon* hereof to bee erroneous, in that they say, *foure Quarters*: which are indeede but so many *Cantons*; else should they all foure meete in the *Center* of the *Escutcheon*. This *Ordinarie* is subiect to *voiding* and *couping*, as these examples following shew.

Alphonso K.
of Aragon.



He beareth *Argent*, a *Crosse voided Azure*. *Panormitan* writeth of *Alphonso King of Aragon*, (what time he belieged *Puteoli* a citie by the *Sea side* in *Campania*) that resorting daily to the *Sea shore* for his recreation, vpon a time he chanced to finde the corps of a man of *Genoa* in *Italie*, that had beene cast out of a *Galley*; and thereupon alighting speedilie from his horse, caused all others that were neere him to alight; and commanded some to digge the *Graue* whilest others couered the naked *corps*: and he himselfe with his owne

hands did make a *Crosse* of *wood*; which he stuck fast at the head of the man so interred; to testifie that all *Christian offices* may becomme the *Greatest Kings*, and that what euer death we die, it is not *materiall*, so we liue to *Christ*. So great is the *Resemblance* often times, of things borne in *Coat-armour*: which yet in there *Existence*, are much differing, that a man well seene in *Heraldrie*, may easilie commit an errour in the *Blazoning* of them: as by comparing of this *Coat-armour* with the next will manifestly appeare: wherefore you must vfe an aduised deliberation in *Blazoning*, especially of *Armes* of neere *Resemblance*.

Note.

Crosse Fimbriated.



He beareth *Or*, a *Crosse Patee*: *Sable*, *Fimbriated Gules*. This is called a *Crosse Patee*: *Quia extremitates eius sunt patulae*, because the ends are broad and patent. This approacheth neere to the former in respect of the *double Tract* thereof; yet doth it much differ from the same in substance, forasmuch as the *Charge* of that is a *twofold Crosse*, viz. one surmounted of another, and this a *single Crosse* bordered, or enuironed with a *hennie* or edge. Moreouer, that this is not a *Crosse* of *Gules*, surmounted of another, *Sable*, it is cleere, because the edge that goeth about this *Crosse* is much narrower then is the space betweene those two *Crosses*. Besides, it cannot stand with the *Rules* of good *Armorie*, to beare colour vpon colour, or metall vpon metall. This is called a *Crosse Fimbriated*, of the Latine word *Fimbria*, which signifieth an edge, welt, or hennie of a garment, and is to be vnderstood to be of the same thicknesse with it, and not to lie either vpon or vnderneath.

He



Hee beareth *Ermynne* a *Crosse engrailed Gules*, by the *Crosse* Enname of *Norwood* of *Lekhampton* in the County of *Glouc*. As this *Crosse* is formed of *bunched lines*, so are there others that are composed of sundry other sorts of lines before shewed, as experience will informe you, and as you may in part see by the example following.



Hee beareth *Argent*, a *Crosse wavy*, voided, *Sable*, by *Crosse wavy*. the name of *Duckenfield* in *Devonshire*. In *Coates* of such Bearing, you shall not neede to say in the *blazon* of them, that the *charge* (whatsoever the same bee) is voided of the *Field*: because when you say *only voided* and no more, it is alwaies vnderstood to bee voided of the *Field*.



He beareth *Or*, a *Crosse patee fitched*, in the *foote Gules*. This *Coate* was borne by *Galfride de Scudamore* that liued in the time of *King Henry the second*; it is termed *Fitched* of the Latine word *figo*, which signifieth to fasten or make sure, because by the meanes of the *sharpnesse* added to the *foote* thereof, it becommeth more apt to be fastned any where. There is an other sort of *Fitching* of *Crosses* that haue the whole *fourth part fitched*, as in this next *Escutcheon*.

Crosse Patee Fitched.

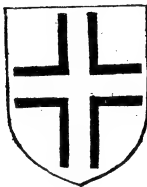


The *Field* is *Jupiter*, a *Crosse Patee* on three parts, and *Crosse Patee Fitched* on the fourth, *Sol*. This (saith *Gerard Leigh*) was the *Shield* of blessed *Cadwalader* last King of *Brittaines*; who slew *Lothaire* King of *Kent*, and *Ethelwold* King of *South-Saxons*.

Whereas I haue formerly made mention of *Voiding*, in the Chapter of *Bends*, and of one other *Accident*, namely *Couping*, in the Chapter of *Fesses*, I will now expresse them both in one example in this *Escutcheon* following.

Hee

Crosse voided and Couped.



Piercing what.

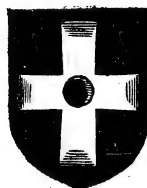
Hee beareth *Argent*, a *Crosse voided and Couped*, *Sable*, by the name of *Woodnoth*.

There is an other *Accident* whereunto this ordinary is subiect, that is to say *Piercing*. *Piercing* is a *Penetration* or *Perforation* of things that are of *solide substance*: and it is threefold:

That is to say, { *Round*.
 Lozengwaies.
 Quadrat.

Round Piercing.

As touching *Round piercing*, you shall haue an example in this next following *Escocheon*.



He beareth *Sable*, a *Crosse couped, Pierced*, by the name of *Grill*. If this *Round* in the midst were of any other *colour* then of the *Field*, then should you account the same to be a *Charge* to the *Crosse*; wherefore good heede must be taken in *blazoning* of *Coates* of this kinde, and chiefly of the *Orbicular forme* in the midst of the *Charge*; to the end that you may know when to take the same for a *Piercing*, and when for a *Charge*.

Crosse Molyne pierced.



The *Field* is *Azure*, a *Crosse Moline Pierced Lozengwaies*. This is the second *forme* of *Piercing* before mentioned, and the *Coate* was borne by *Richard de Molineux* of *Lancaster*, that liued in the time of *King Richard the second*. Concerning this *Crosse Moline*, (*Leigh* saith) that if it stood *Salire waies*, then should you call it *Ferre de Molin*, that is to say, a *Mill Rinde*, or the *Inke* of a *Mill*: which to me seemeth a very *Paradox*, that *transpositio* (being a thing meere accidentall) should giue a new *denomination*, to the thing transpo-

sed, and consequently alter the *essence* thereof. *Quia nouum nomen dat nouum esse rei: where are new names, new things are supposed to be*. It were a thing worthy of admiration, that *Accidents* should haue such power in them; for *Aristotle*, *Physicorum* i. saith, *Accidentia possunt miraculose, & non aliis mutare subiectum*: *Accidents change not the subiect but by Miracle*. *Addition* doubtlesse and *Subtraction*, are of greater force then *Transmutation* or *Location*, yet is there no such power in them, as that they can alter the *essence* of any thing, *Quid augmentum vel diminutio* (saith *Cassianus*) *circu accidentia contractum non reponunt contractum in diuerso esse, nec per ea intelligitur ab eo in substantialibus recessus*: the adding or diminishing of *Accidents* makes not the thing lose the nature of his being.

Hee



He beareth *Azure*, a *Crosse Moline, Quater-pierced*, *Crosse Molyne*. Or. This *Coate* was borne by *Thomas Molyneux* of *Quater-Haughton*, in the *County* of *Notingham*, that liued in the time of *King Henry the fourth*. *Leigh* in blazoning of this forme of *Crosse*, maketh no mention at all of the *Piercing* thereof, perhaps because it resembleth the *Inke* of a *Mill*, which is euermore *Pierced*. This is termed *Quater-pierced*, quasi *Quadrat pierced*, for that the *piercing* is square as a *Trencher*.

So much of the *Crosse*, with the *Accidents* thereof: Now of that other *Ordinary* that is framed also of a *four-fold Line*, that is to say, a *Salire*. A *Salire* is an *Ordinary* consisting of a *four-fold Line*, whereof *two* are drawne from the *Dexter chiefe* towards the *Sinister base corners*, and the *other* from the *Sinister chiefe* towards the *Dexter base points*, and doe meete about the midst by *couples* in *acute Angles*. I know the learned *Geometer* will find many more lines heere then I doe mention: but (as I said of lines in the *Crosse*) this our description agreeth best with *Heralds*, and our purpose.



king *Athelstane*.

He beareth *Sable*, a *Salire Argent*, by the name of *Aiton*. In old time (saith *Leigh*) this was made of the height of a man, and was driven full of *Pinnes*; the use whereof was to scale the *walles* therewith, to which end the *Pinnes* serued commodiously. In those daies (saith he) the *walles* of *Townes* were but low, as appeareth by the *walles* of *Rome*, which *Remus* easily leaped ouer: and the *walles* of *Winchester*, which were overlooked by *Colebrand* the *Chieftaine* of the *Danes*, who was slaine by *Guy Earle* of *Warwicke*, who was *Champion* for

Theyfe of a Salire.



Hee beareth *Gules* a *Salire Vary*. This *Ordinary* is a *Salire* limited to the *fifth part* of the *Field*, the same not being charged; but if it be charged, then shall it containe the *third part* thereof. This *charge* also varieth his name in *Blazon* according to the diuers formes of *Lines* whereof the same is composed; for that it is no lesse diuersly made in respect of the *lineaments* thereof, then the *Crosse* before handled.

K

SECT.

SECT. II. CHAP. VIII.

Charges di-
uers bearing.

Auing hitherto shewed at large the seuerall formes of making of such Charges as we call *honourable Ordinaries*: Order requirerth, that I should now shew their diuers manner of *Bearing*, according to our prefixed *Distribution*.

These are borne } *Simple*.
 } *Compound*.

Those are said to be borne *Simple* when onely *Ordinaries* doe appeare in the *Field*.

Comprehending } *One sort*.
 } *Diuers sorts*.

Ordinaries
of one sort
what.

Ordinaries are said to be of *one sort* when onely one kinde of them is borne in the *Field* without mixture of any other.

Whose bearing is } *Single*.
 } *Manifold*.

Single bearing
what.

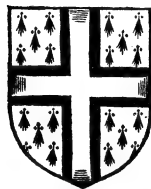
By single bearing I vnderstand some one *Ordinary* borne alone in the *Escutcheon*: such are these precedent examples before handled.

Manifold
bearing
what.

By *Manifold bearing of Ordinaries*, I meane the bearing of diuers *Ordinaries* of the same kinde, whether the same be borne of themselves alone, or else *Comunitly* with some of their *Subdiuisions*.

Which Forme of *Bearing* is *two-fold*, viz. } *One vpon an other*.
 } *One besides another*.

What is meant by the bearing of *Ordinaries* of one kinde, one vpon another, may be easily conceived by these foure *Escutcheons* next following.



Hee beareth *Ermyne* a *Crosse Gules*, surmounted of another *Argent* by the name of *Malton*. Amongst the *Crosses* formerly exemplified, I haue giuen an example of one much like to this in shew, but yet much differing from the same, as you will easily finde by comparing them together: for in the former the *Field* sheweth thorow the *innermost* parts thereof, but in this it is farre otherwise; forasmuch as heerein are *two Crosses*, whereof that which lieth next the *Field* is *Gules*, and the other that is placed vpon the same is *Argent*; so as in this it can by no means be conceived to be of that kinde before handled, for then should the *Ermyne* appeare in the inner part thereof as well as in the rest of the *Field*, then might you boldly call the same a *Crosse voided*, as that formerly handled.

Hee



least part of the same. This therefore cannot by any means be vnderstood to be a *Crosse fimbriated*, for so should the guard or edge thereof bee larger then the thing that is said to be guarded, which were a very absurd affirmation.

He beareth *Vert*, a *Crosse coupée*, *Argent*, charged *Crosse coupée* with another, *Gules*. This example doth more apparently expresse the double *Charge* shewed in the last precedent *Escutcheon*, for that the *Crosse* that lieth next the *Field* is made more spacious then the former: and withall it doth informe our vnderstanding, that there is great difference between the bearing of this, and of the *Crosse fimbriated*, heerein, that in the *Crosse fimbriated* the edges thereof doe occupie the least portion thereof, and in this the surmounting *Crosse* hath the Difference from the *Crosse fimbriated*.



Hee beareth *Gules*, a *Saltire*, *Or*, charged with another, *Vert*, by the name of *Andrewes*. What hath beene formerly said in the last precedent example touching the *Crosse*, doth hold also in this and other like bearings: for in things hauing a conformitie or resemblance one of another, the same reason holdeth in the one as in the other: where contrariwise, of things hauing no resemblance or likenes, the reason is diuers. This Engine (as *Leigh* noteth) in old time was of the height of a man, & was borne of such as vfed to scale the walles of *Cities* or *Towns* (which then were but low) and it was driue full of pinnes fit for that purpose. *Vpon* faith, it was an Engine to catch wild beasts, and therefore bestowed vpon rich and couetous persons, that willinglie will not depart from their substance.

Saltire charged.

Ordinaries
borne one
besides another.

Proceed we now to examples of *Ordinaries* of the same kinde borne one besides another: such are these next following, and their like.

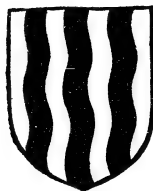


The *Field* is *Argent*, three *Pallets*, *Gules*. This *Coat* appertaineth to the ancient *Familie* of *Berchem*, Lord of *Berchem* in *Brabant* neere *Antwerpe*. And as there are *Ordinaries* of this kinde borne in *straight lines*, so are they also borne in *lines onde*, as in example. The bearing of *Piles*, *Pales*, *Bends*, *Barres*, and their extracted parts, was called of old *Heralds*, *Refriall*, in respect of their strength and solid substance, which is able to abide the streffe and force of any trial they shall be put vnto.

Three Pales.

K 2

He



fame kinde. As in example.

He beareth *Argent, three Pallets Waved, Gules*, by the name of *Downes* of *Debnam, Suffolke*. Note, that such *Ordinaries*, as either of themselves, or else by reason of some charge imposed vpon them, doe challenge the *third part* of the *Field*, are exempted from this kind of bearing one besides another, because of such the *Field* can containe but one of them at once. But their *Diminutives* or *Subdiuisions* may well be sorted with them in the same *Escutcheon*: as a *Pale* betweene *two Endor-fes*, a *Bend* betwene *two Cotiffes*, and such like of the



The *Field* is *Azure*, a *Bend Ingraile, Argent Cotiffed, Or*. This *Coat-armour* pertaineth to the worthy Familie of *Fortescue* of *Deuon*. As these *Cotiffes* are borne plaine, so shall you finde them *varied* after the diuers formes of *Lines* before expressed, as in these examples following may in part be seene: and *Vpon* assercion (before deliuered) touching their diuersitie of shape approued; as by practise the diligent obseruer shall easily perceiue.



He beareth *Sable: a Bend Argent, betweene two Cotiffes dauncette: Or*, by the name of *Clopton*. albeit these *Cotiffes* may seeme to be of a *diuers* kind from the *Bend* wherewith they are sorted: yet is it otherwise, in as much as they are subdiuisions abstracted from the *Bend*, as hath beene before shewed. As to *Ordinaries* of other sorts, borne likewise one besides another of the same kind: Behold these next *Ensam-ples*; lest they might thinke that onelie these are so borne.



He beareth *Azure: three Barrs waned, Argent*, by the name of *Bulbecke*. To the end I may make plaine (by demonstration) the vse of the seuerall formes of *Lines* before expressed. I made choice of this *Coat-armour*; to exemplifie the third sort of *Bunched Lines* there mentioned. And this is termed *Waned*, in respect it beareth a *Representation* of the *Spelling wanes* or *Billoses* of the *Sea*; which being tossed by contrarie *Flawes* of *wind*, do rise and fall after this manner.

He



He beareth *Or, three Barrs Dauncette, Gules*, by the name of *Delamare*. This example serueth to informe our vnderstanding of the vse of that sort of *Acute angled, Ordinaries*; that in *Blazon* wee terme by the name of *Dauncette*; and is in shape like to that other sort of *Acute angled Line*, which is there named *Indented*, but differeth from the same only in quantitie, wherein these doe exceed those, as being more spaci-ously drawn then they.

Now from *Ordinaries* of the same kinde borne one *vpon another*, and one *besides another*, with their extracted *Subdiuisions*, proceed we to *Ordinaries* of diuers kinde, and their *Diminutives* abstracted from them, whichsones found likewise borne both one *vpon another*, and one *besides another*: Such are these next following, and their like.



He beareth *Gules* on a *Chevron, Argent, three Barrs, Gemelles, Sable*, by the name of *Throkemorton* of *Gloucester shire*. These are termed in *Blazon* *Barrs Gemelles*, of the Latine word *Gemellus*, which signifieth a *Twin*, or children of one birth, as *Gemelli fratres*, brothers of one birth: for like as these are twines of a birth, so are those in like sort borne by couples.



He beareth *Sable* a *Pile Argent*, surmounted of a *Chevron Gules*, by the name of *Dyxton*. This *Coat* is found in the *Abby Church* of *Cloucester* in the *County* of *Gloucester*; and it serueth fitly to exemplifie a *Rule* formerly deliuered touching the visual *Blazoning* of distinct things borne in one *Escutcheon*; viz. that the *Charge* lying next and immediately vpon the *Field*, shalbe first nominated, and then things more remote.



He beareth *Sable* on a *Saltire Engraile, Argent*, an *Escutcheon, Or*, charged with a *Crosse, Gules*, by the name of *Morris*. It may be of some conceiued that there is false *Armorie* in this *Coat*, in respect of the *Escutcheon, Or*, placed vpon the *Saltire Argent*, which is *Metall* vpon *Metall*, a kinde of bearing (as also colour vpon colour) vtterly condemned for false *Armorie*: but such kinde of falsitie is euermore meant of *metall* vpon *metall*, or colour vpon colour, placed in one selfe same *Escutcheon*: but here are seuerall *Shields*, and those pertaining to distinct *Families*, and therefore not to be holden for false *Armorie*. He

Pale and
bordure.



He beareth *Argent* on a *Pale*, *Sable*, three *Crosses Pale* of the first, within a *Bordure Engrailed*, as the second, by the name of *Crowch* of *Alswike* in the *County of Hartford*. Here I lay, as the second, to shunne the breach of the *Rule* touching the prohibited iteration of this word (*Of*) in the blazoning of one *Escutcheon* and withall to give a caveat vnto *Blazoners*, to take advised consideration in describing of *Coats-Armours* of like bearing, lest they fall into the Laps of the iteration or doubling of any the prohibited words before

spoken of (to wit) *Of*, *Or*, *And*, *With*.

Fesse and
canton.



The *Field* is *Argent*, a *Fesse* and *Canton Gules*. This *Coat-armour* pertained to the honourable *Familie* of *Woodville*, created *Earle Ryvers* in the time of *King Edward the Fourth*, who was also *L. Treasurer* of *England*, from whom many worthy persons of high calling are defended. As touching *Ordinaries* of diuers kinds, borne one vpon another, you must obserue, that if they be both of one *metall*, *colour*, or *Furre*, their parts contingent are not feuered by *purfle*, for that by their formes it may bee easily conceived what *Ordinaries* they are, notwithstanding the defect of the *purfle*.

Barres and
canton.



He beareth *Argent*, two *Barres* and a *Canton Gules*, by the name of *Deane* of *Tatton* in the *County of Hereford*. As to the omission of *purfle* last before mentioned, the *Rule* there giuen holdeth not alone in that, but also in these and all other *Coats* of like bearing, I meane such as haue in them a *Canton* or *Quarter* both jointly (as in these) with some other *Ordinarie* of the same *metall*, *colour*, or *furre*. Notwithstanding the multiplicitie of *Barrulets* (being abstracted from *Barres*) borne in one *Field* with a *Canton*, might be sufficiently

conceiued by the obseruation of this *Escutcheon*; neuerthelesse I will adde one example of the ioint bearing of a *Canton* with *Barrulets*, as in this next *Escutcheon* appeareth.

Barrulets
and canton.



He beareth *Argent*, three *Barrulets* and a *Canton Gules*, by the name of *Fuller*. Many more examples of *Coats-Armours* of like sort of bearing could I produce, were it not that I hold these few sufficient to informe the vnderstanding of studious *Armourists*, that as well *Ordinaries* of diuers kindes, as those of the same kind, are found borne one vpon another; and withall to occasion them to prie more narrowlie into these curious and nice manners of bearing, which numbers of men doe sleightlie passe ouer, as if they held them

vnworthy of more then ordinarie obseruation.

He



He beareth *Sable*, a *Bend* and *Chief*, *Or*. This is a *Coat* of rare bearing, which I finde cut in stone in the *Abby Church* of *Westminster*, in the North part thereof. The conioining of these two *Ordinaries* doth constitute (on the left side thereof) the forme of a *Gyronne*; and the *Ordinaries* themselves thus vnited, doe resemble the forme of the *Arithmettall* figure of *Seven* turned backwards.

Now for *Ordinaries* of diuers kindes borne one besides another, you shall haue these *Examples* ensuing.



Hee beareth *Gules*, a *Crosse Argent*, in the *Dexter Quarter*, an *Escutcheon*, *Or*, charged with three *Chewenels* of the first, by the name of *Saint Owen*; which *Familie* either for affection, or for some *Lands* which they anciently held of the house of *Clare*, may seeme to haue assumed the *Armes* of the said *Clare* in the *Dexter Point* of the *Field*; which forme of bearing is of very rare vſe.



The *Field* is *Topaz*, a *Saltire* and *Chief*, *Ruby*; and is *Saltire* and *Chief*, the *Armes* of *Sir Edward Bruce* Knight, Lord of *Kinloss* in *Scotland*, and Master of the *Rolls* of his *Majesties* Court of *Chancerie*. These *Armes* sometime belonged to the old *Bruses* of *Anandale*, and also to the *Earles* of *Carrick*; out of which House this right honorable Lord deriueth his descent.



He beareth *Gules*, two *Barres* and a *Chief Indented*, *Barres* and *Chief* indented, *Or*, by the name of *Hare*, and as I take it deriued from the ancient *Armes* of *Harecourt*, whose *Armes* it is if the *Chiefes* were away. In this *Escutcheon* you may obserue in some part, the variable shape of *Chiefes*, occasioned by reason of diuers formes of *lines* (before shewed) whereof they are composed. The rest, time and diligent obseruation will make plaine.

The

Cheueronels
and Chiefe.



Earle of Pen-
brooke.

The Field is Azure, three Cheueronels, braided in the Base of the Escutcheon, and a Chiefe, Or. This Coat-armour pertained to the honourable Familie of Fitz-Hugh, sometime ancient Barons of the North parts of this Land; of whom the right honourable the Earle of Penbrooke is heire, and writeth himselfe, amongst his other Titles, Lord Fitz-Hugh, and also quartereth the Coat. These are termed in blazon Cheueronels, in respect they are abstracted from Cheuerons, whereof they haue not alone the shape, but also a

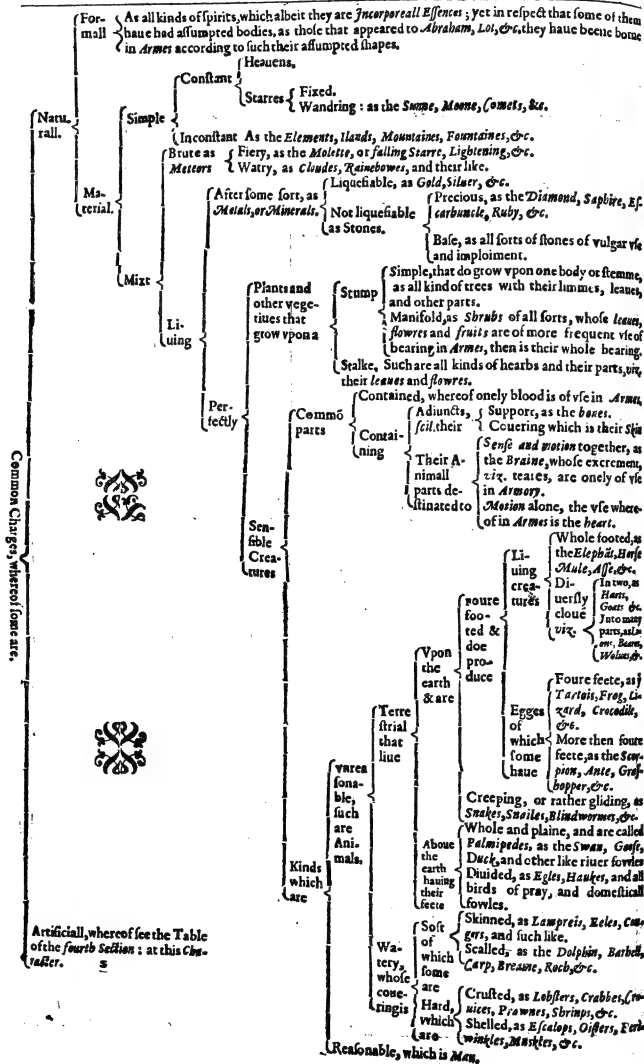
borrowed name of *diminution*, as if you should call them *minute*, or small Cheuerons.

The end of the third Section.



*Naturalia sunt specula eorum que
non videntur.*

THIS *third Section* beginneth to treat of such *Charges* of *Coate-Armours* as are called *Common Charges*, whereof some be *Naturall* and meerey formall; such are *Angels* and *Spirits*: and others are both *Formal* and *Material*, as the *Sunne*, *Moone*, *Starres*: as also such *Natures* as are *Sublunar*, whether they be *liuing* after a *sort*, as all *kinds* of *Minerals*, or that they *liue Perfectly*, as all manner of *Vegetables*, and *Sensitiue Creatures*, with their *General* and *Particular Notes, Rules, Precepts* and *Observations*.



SECTION III. CHAPTER I.



Having performed the taske which our proposed Order imposed on vs, touching *Proper Charges*, to- gether with their making, and diuers manner of *Bearing*: the same orderlie *Progression* now calleth vs to the handling of *common Charges*, mention- ed in the *second member* of the same *distribution*. By *common Charges* I meane all such other *Charges* Common hereafter following as are not hitherto handled, Charges what.

Whether they be { *Naturall,*
 Artificiall.

Things *Naturall* (according to *Philosophers*) are *Essences* by themselves sub- sisting. *Res naturalis est essentia per se subsistens.* Manifold, and in manner infinite are these things *Naturall*, as *Zanchius* noteth, saying; *Multa sunt, & propè infinita non tam res, quam rerum species, in Caelis, in Aere, in Terris, in Aquis:* there- fore it is not to be expected, that I should in exemplifying of them, passe thro- row all the particulars of them; but onely touch superficially some of their chiefest, selected out of that innumerable varietie, whereby I may manifest in what *rankes*, and vnder what *heads*, each peculiar thing must be bestowed, ac- cording to their *seuerall kinds*, and so redeeme them from all former confused mixtur.

Of things *Naturall*, some are { *Formall,*
 Materiall.

The *Formall Nature* is most simple and pure, and consisteth of the proprietie of its *owne forme*, without any body at all: of which sort are *Spirits*, which (ac- cording to *Scribonius*) are *Essentia formata, rationales & immortales*. *Essences* per- fectly formed, reasonable, and immortal: I say, perfectly formed, to distinguish them from the *Soules* of men, whose forming is not perfect in it selfe, but is for the informing and perfecting of the *Body* and the whole *Man*.

Amongst such *Formes* are numbered { *Angels,*
 Cherubims.

Angels (in the opinion of most men) are *incorporeall Essences* of a *spirituall Nature*, void of all *materiall substance*. *Angelus* in Latine is the same that *Nun- tius* is, that is to say, a *Messenger*; and the same is a name of *Office*, and not of *Nature*, as *S. Augustine* noteth vpon *Psalm. 104.* saying, *Quærit nomen huius naturæ? Spiritus est. Quærit officium? Angelus est. Will you know the nature of it? It is a Spirit. Will you know the office of it? It is an Angell or Messenger. The like may we finde (saith he) in man: Nomen naturæ Homo, officij Miles: nomen naturæ*

Ministers
God, mē-
fengers.

natura Vir, officij Prætor: To be a Man, is a name of nature; to be a Souldier or Prætor is a name of office. Angels are Messengers, by whom God hath manifested his will and power to his *Elect* in *Christ Iesus*: In which respect also the Ministers of God are called in Scriptures Gods Angels, and therefore to be honoured as his Embassadors and Messengers; and their doctrine is *Euangelium*, the good Angelicall Message of life eternall with the Angels in Heauen. And albeit those heauenlie Spirits bee in their selfe nature void of all corporall or materiall substance, yet is it certaine, when it pleased God so to imploy them, they had assumed bodies for the time, to the end they might the more effectually accomplish the seruice that God had inioined them. Such bodies had the three Angels that appeared to Abraham, Gen. 18. Such bodies also had the two Angels that came vnto Lot, Gen. 19. And as God gaue them bodies for that time, so did he giue them also the faculties answerable to such bodies: viz. to walke, talke, eat, drinke, and such like. These bodies and bodily faculties were giuen them, to the end they might more familiarly conuerse and discourse with the godly, to whom they were sent, and the better performe the charge inioined them, inasmuch as they did vnfeinedly eat and drinke, as Zanchius noteth; whereby they did the better conceale their proper nature, vntill such time as they should make known vnto men what they were indeed. Heereupon it seemeth the Ancients of forepassed ages haue vsurped the bearing of Angels in Coat-armours, according to those bodily shapes and habits wherein they appeared vnto men, as in example.

Angell vo-
lanti.



The Field is *Iupiter*, an Angell volant in Bend, pointing to the Heauens with his right hand, and with his left to the Earth; habited in a Roabe close girt, Sol: bearing an Escrolle issuing from his mouth, containing these foure Letters, G.I.E.D. These Letters doe signify the words vttered by the multitude of heauenlie Souldiers, that did accompanie the Angell which brought vnto the Shepheards the most ioifull tidings of the birth of our blessed Saniour Iesus Christ, praising God, and saying, *Gloria in excelsis Deo, & in terra pax: Glory to God on high, and in earth peace.* This Coat may well besecme any Ambassadour, or bringer of happie newes, especially such as first plant Religion in any country; in which respect this our nation hath been more glorious both in preferring and propagating the puritie of Religion, then any other of the World.

Angell standing.



The Field is *Mars*, an Angell standing direct, with his hands conioined, and eleuated vpon his breast; habited in a long Roabe close girt, Luna: his wings displayed, as prepared to flie, Sol. Amongst the Coat-armours of such as were assembled at the Councell of Constance, Anno Domini 1413. I finde this Coat, borne by the name of *Brangor de Cernisia*. Furthermore, amongst the persons there assembled, I finde that the King of Arabia bare for his Coat an Archangell, couped at the breast, the wings displayed, and insigned in the forehead with

with a Crosse. And that *Gedcon Episcopus Pellicastrensis* did beare an Angell issuing out of the Base of the Escoccheon, with his hands conioined, and eleuated on his breast, the wings displayed for readinesse of flight.



He beareth Luna vpon a Cheueron Saturne, three Angels kneeling, habited in long Robes close girt; with their hands conioined, and eleuated as aforesaid; and their wings displayed, Sol. This Coat is said to be borne by *Maethock Krum* of Wales. And indeed this forme of kneeling well fitteth the Angels, to shew their continuall adoring of their almighty King in whose chamber of Presence they daily wait: but that wee should kneele to them, that themselves condemne in the Apostolys: and *S. Paul* expressly forbiddeth Angell-worship.

Angell kneeling.

And indeed a madnesse it is, when Christ commands vs to pray, O our Father, that any should teach vs to pray, O my Angell. After Angels, Cherubims (whose vse in Armorie is lesse frequent) are to be handled. Of these I find two examples of seuerall bearing; the one out of *Hieron. Bara*, expressing the sole bearing of a Cherub; another out of *Leigh*, of a Cherub borne vpon an Ordinary: to which I haue thought fit to adde a Coat of name, for a more manifest prooffe of their vse in Armes, as also to shew that they are borne as well with Ordinaries betweene them, as vpon Ordinaries.

Bearing of
Cherubims.



bime were, no mortall man can coniecture or vster.

Hee beareth *Iupiter*, a Cherub hauing three paire of wings, whereof the uppermost and nethermost are counterlie crossed, and the middlemost displayed Luna. As to the formes of those Cherubims that couered the Arke, it is of some holden, that they had the similitude of certaine birds, such as neuer any man hath seene; but that *Moses* saw in his most blessed Vision such shapes vpon the Throne of God. But *Ioseph. Lib. Antiq. Iudaic. 8.* saith, *Ha Cherubica effigies, quanam specie fuerint, nemo vel coniectere potest vel eloqui: Of what shape these Cherubims were, no mortall man can coniecture or vster.*



Hee beareth Luna, on a Chiefe *Iupiter*, a Cherub displayed, Sol. The Cherubims were pourtraicted with wings before the place where the Israelites praied, to shew how speedily they went about the Lords businesse. Cherubim (according to *Zanchius. Lib. 2. de Nominibus Angelorum*) is not the name of any order of Angels, or celestiall Hierarchie, (as others would haue it) but such as may well agree with all Angels; neither doth that name alwaies signifie their nature, or ordinarie office, but for a certaine season, euen so long as they doe appeare to be such, as by those names they are signified to be. And it is to be obserued, that Cherub betokeneth the singuler number, and Cherubim the plurall number.

Cherubim
vpon an Ordinary.

The



lie Sole, but also vpon and with Ordinaries.

The Field is Sable, a Cheueron betwene three Cherubims, Or. This Coat pertaineth to the right worthie Gentleman Sir Thomas Chaloner Knight, Gouernour to the most high and mighty Prince Henry, Prince of Wales, Duke of Cornwall and Rothesay, and Earle of Chester. In our diuision we distinguished these from Angels, because by most they are taken for a distinct order aboute ordinarie Angels, taking that name from the fulnesse or abundance of diuine and mysticall science. Thus haue you Examples of Cherubims Borne, not on-

SECT. III. CHAP. II.

Of naturall
and materiall
things.
Ma. cially
defined.



FROM things naturall that are merely formall, wee come to such as are Natural and Materiall. Those are said to bee Effences Materiall, that doe consist of a Body subiect to motion and alteration; Natura materialis est essentia in corpore motui obnoxio subiectis. A Materiall nature is an Essence subsisting in a body subiect to motion.

These are { Simple,
Mist.

Simple are certaine Orbicular or round bodies, or boddy Essences, originally consisting of an unmixed matter.

Of these some are { Constant.
Inconstant.

Constant
natures.

Those are said to bee Constant natures which in respect of their perfection are of most lasting continuance; such are the Caelestiall Globes and the Starres.

Spheres.

The heauenly Spheres or Globes, are { Immoveable.
Moveable.

Immoveable

The Immoveable is holden to bee that uttermost sphere that glistereth so gloriously as that it dazleth the sharpest sight of man, and is called *Caelum Empyreum*, the first Heauen: wherof wee shall bee better able to iudge and speake, when God shall bring vs thither; and yet our Starre-gazers will take vpon them to talke so confidently & particularly of those incomprehensible bodies, as if they had bene there and suruaid euery corner thereof. This caelestiall Globe (according to *Scribonius*) is the Mansion place and Palace of all the heauenly Natures; wherein the Angels and other the Blessed of God, doe

with

with endlesse ioy behold the presence of Almighty God face to face. To this place (according to the same Author) were *Enoch, Elias and Paul*, rapt vp before their deaths.

The Moveable Sphere of the Heauens is the Firmament. The Firmament is that continual-mouing Heauen which with his swift Revolution swaith all the Inferiour Orbes, and is called in Latine *Firmamentum* (according to *Scribonius*) a firmate, that is, of the stability therof, meaning (as I conceiue) either the durable subsisting of it, or else the unmoveableness of the two Poles, Arctike and Antartike: otherwise, one selfe thing cannot be said to bee moveable and constant, but in a diuers respect; even as an Iron wheele in a Clocke, though still in motion, yet both in respect of the metalline solidiry, and of the sure fastning to the Axell, it may be said to be Firme and Immoveable. If any man beare a representation of the Heauens in his Coat-armour, whether the same haue the likeness of a Solide or Armill Sphere, they must be reduced to this head: of this kinde did the famous *Archimede* chooſe for his Deuise, who before his death, commanded that a Sphere should be ingrauen on his Sepulchre. And such a bearing is honourable for any great professor of Astronomy, not such wileless wizards and fortunetellers as usually deceaue the world with their idle predictions, but those noble spirits, whose Egles eyes search out the true natures, reuolutious, and properties of those Supernall Essences.

The regardfull consideration of the Heauens and the Ornaments thereof, together with their certaine and orderly motions, should mightily moue and prouoke vs to raise vp our thoughts, from the loue and contemplation of base and earthly objects (whereon we visually doat) to the admiration of his vnſpeakeable power, and loue of his incomprehensible goodnesse, who made such a wonderfull Architecture; first, to serue for our vie in this life, and afterward, to be our blessed Palace and Mansion in a better life. For though all creatures demonstrate the wisdom of their wonderfull workmaster, yet the Heauens especially declare his glory, and the Firmament his handy worke: which made the godly King *Danid*, to rise out of his Bed in the night, to behold the Heauens, and thereby to call to minde the puerility of Man, which neuer keeps the course that God prescribeth, whereas those bodies though void of sense, yet from their first creation neuer faulted in their endlesse iourneys.

A Starre (which is next to be considered after the Heauens) is a permanent and constant Essence, and the more condensat or compacted part of the Sphere, wherein it is fixed, for the illuminating of inferiour bodies: for albeit it be an vusual distinction, that of Starres some are fixed, and some are Planetary Fixed, or wandering, yet they are indeede all fixed alike, and settled in one certaine part of the Sphere, but in respect of our eie, and in reference of their motions one to another, they haue a diuers aspect, and so haue gotten a diuers name. It is holden that the fixed Starres are discerned by their sparkling or twinkling, by reason that our sight being bound as it were by the forcibleness of their resplendent raies, our eies doe become wauering and trembling in beholding them; and for this cause ought all Starres to be made with their raies or points waned, as in example.

Mouable.
Firmament;

Hee

Starr of six
points.



He beareth *Sable*, a *Starr Argent*, by the name of *Ingleby*. If this *Starr* were borne *Or*, which is his proper colour, it would adde much more grace vnto it, especially in regard of the *Azury Field*, the proper colour of the *Heauens*, wherein *Starrs* haue their naturall manfion. For a *Starr*, saith *Earnesius*, is a *Mysticall Character*, or *Figure of God*, to whom all worship and religion doth properly appertaine; for like as *Starrs* are called in *Latine Stella*, a *stando*, because they be euermore fixed in the *Firmament*: so there is nothing

more constant or of more perpetuity then *God*, whose sacred will is the Regular direction of all things whatsoever; and therefore may it bee said not vntruly that they signifie *God* and *Religion*, or otherwise some eminent quality shining about the ruder sort of men, as a *Starr*, in the obscurity of the *night*. As to the number of points whereof a *Starr* consisteth, we must obserue, they must neuer be fewer then sixe; but when the same is formed of more, then must you in blazoning of them expresse their certaine number: for sometimes you shal finde a *Starr* formed of *sixteene points*, as in this next example shal appeare.

Note.

Starr of six-
teene points.



He beareth *Argent*, a *Starr of sixteene points Gules*, by the name of *Delahay*. The excellency of the *Starrs* is highly commended, *Eccles. 43. 9.* where speaking of the glorious beauty of their order and constellations, it is said, That it is a *Campe* pitched on *hie*, shining in the *Firmament of Heauen*. The beauty of the *Heauens* are the glorious *Starrs* and the Ornament that shineth in the high places of the *Lord*. By the commandement of the *Holy one* they continue in their order, and faile not in their watch. And the particular *Starrs* (saith *Dauid*) *God*

callesth by their names; as likewise doth *patient Iob* remember the titles of several constellations.

Starrs are sometimes found pierced, and otherwhiles charged: for the difference of which two formes of bearing, you haue had a *Rule* formerly deliuered. Moreouer, it is a *Rule* infallible, that the piercing of *Starrs* must be euermore round; for the piercing square, and Lozenge-waies, are repugnant to the nature of *Starrs*. Here I will giue you a generall obseruation, touching the Bearing of *Ordinaries* and *Common-charges* together:

That in the mixt bearing of *Ordinaries* and *common Charges* together, all *common Charges* may bee and are borne

In, vpon, or with

Chiefe
Pale
Bend
Fesse
Cheueron
Barre
Gyronne
Croffe
Saltire
Orle

Or one common Charge in, vpon, or which another.

This

This *Generall Rule* I haue thought good to set downe in this place, heere being my first entrance into the handling of *common Charges*; and whete their mixt bearing with *Ordinaries* is first mentioned, to the end that the same may serue as the *Sterne* of a *Ship* to direct your vnderstanding touching such interposed bearing of any of the *common Charges* with *Ordinaries*; because I labour to shunne all idle iterations, and multiplicity of vnprofitable examples, tending to one and the same end. This forme of Bearing shal you find dispersedly, yet not confusedly, exemplified in this worke, that will giue approbation to the generality of this note, which doth not warrant this forme of bearing alone in these, but also generally in all other *Coat-armours* of like kinde. Of these severall formes of bearing, I haue chosen some particular examples, as in these next *Escutcheons*, and other shal follow in their proper places.

The vse of
the general
rule.



Hee beareth *Sable*, a *Starr of eight points, Or*, be-
tweene two *Flaunches*, *Ermyne*, by the name of *Sir Henry Hobart*, his Maiesties *Attorney generall*. *Starrs* are numbred amongst the *Host of heauen*; For that it pleaseth *God* sometimes to execute his vengeance vpon the wicked, with no lesse dreadfull destruction by them then by huge great *Armies*. As may be seen *Judg. 5.* where it is said, *They fought from heauen, euen the Starrs in their courses fought against Sisera*. And so likewise at other times did they fight for the defence of the godly, as they did for *Iosuah*, when the *Sunne* stood still till he had gotten the *victory*. As touching the Colour of *Starrs*, I hold it sufficient to name them onely, when they be borne properly and in their naturall colour, which is *Or*; but if they be of any other colour, then must the same be named.

Starr of 8
points.

Starrs why
called Gods
Army.

of the godly, as they did for *Iosuah*, when the *Sunne* stood still till he had gotten the *victory*. As touching the Colour of *Starrs*, I hold it sufficient to name them onely, when they be borne properly and in their naturall colour, which is *Or*; but if they be of any other colour, then must the same be named.



He beareth *Ermyne* on a *Chiefe Indented Gules*, three *Indented Stars* by the name of *Escourte*. When you find any ordinary charged vpon (the *Field* hauing no other charge, as in this example) you must reckon their charging to be a dignity vnto them, forasmuch as they are deemed to be thereby greatly honoured. In regard whereof they are called *Honourable Ordinaries*: like as this *Chiefe* is charged, so shal you find the *Bend*, *Cheueron*, *Fesse*, *Saltire*, *Barre*, and all other the before mentioned *Ordinaries*, charged vpon, as before we obserued and heereafter shal appeare.

Ordinaries
when, & why
called Ho-
nourable.



Hee beareth *Gules*, three *Starrs*, a *Canton Ermyne*, by the name of *Leuerton*. Heere I doe name three *Starrs*, as if the *Canton* were away, as well to the end that the manner of their position may be perfectly vnderstood by such blazon, as also to shew that the *Canton* doth not rebate the *Starr* in the *Dexter point*, but onely doth surmount the same.

A Canton.
Why blazo-
ned three
Starrs.

M

Hee

Escutcheon
within an
Orle.



He beareth *Gules an Escutcheon Argent*, between *eight Stars in Orle*. This Coat is borne by Sir *Iohn Chamberlen* of *Presbury* in the *County of Glouc. Knight*. These *Stars* are laid to bee borne in *Orle* or *Orle-waies*; but they cannot be properly said to be an *Orle of Stars*, because they haue no *connexion* to fasten them together, but are borne severally and apart one from another.

Pole Arctike
& Antarctic.

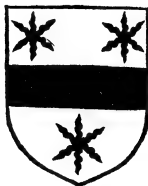


The *Field* is *Diamond*, a *Fesse* between the *two Pole Stars*, *Arctike* and *Antarctike*, *Pearle*. Such was the worth of this most *generous* and *renowned Knight Sir Frances Drake* sometime of *Plimmouth*, as that his merits doe require that his *Coat-armour* should be expressed in that selected manner of *Blazoning*, that is fitting to *noble personages*, in respect of his noble courage and high attempts atchieued, whereby hee merited to be reckoned the honour of our *Nation* and of *Nauall* profession, inasmuch as hee cutting thorow the *Magelannike Straits*, *Anno Dom. 1577*. within the compasse of *three yeeres* he encompassed the whole world; whereof his *Ship* laid vp in a *Dock* neere *Detford*, will long time remaine as a most worthy monument. Of these his travels a *Poet* hath thus sung:

*Drake pererrati nouit quem terminus orbis,
Quemq; semel Mundi uidit iterq; Polus.
Si taceant homines, facient te Sydera notum,
Sol nescit comitis non memor esse sui.*

*The worlds forsaied boundes, braue Drake on thee did gaze,
Both North and Southerne Poles, haue seene thy manly face.
If thankelesse men conceale, thy praise the Stars will blaze,
The Sunne his fellow-travellers worth will duly grace.*

A Fesse be-
tweene
Stars.



Ordinaries
called most
worthy par-
titions.

tion interposed.

Thus I haue giuen you a taste of the *Particular* and *Variable* manner of bearing of *Ordinaries* commixt with *common Charges*, according to the *Generall rule* formerly giuen. As for example, that *common Charges* are borne with *Ordinaries*, you may see in the *first* and *third* of these *Escutcheons*: that they be borne

open

upon *Ordinaries*, it is manifest by the *second Escutcheon*: that they are parted by *Ordinaries* interposed betweene them, it appeareth by these *last Escutcheons*: that they are borne in forme of *Ordinaries*, or *Ordinarie-waies*, it is cleere by the *fourth Escutcheon*. Note, that albeit I haue heere let downe but one example of each of these particular *formes* of bearing, yet must you hold that in euerie of these severall sorts there are diuers other particular kinds of composition of *Coat-armours*, as shall appeare heereafter at large vnto the diligent obseruer. Furthermore, whereas I haue giuen onely two examples of *Common Charges* borne with *Ordinaries*, one example of *Ordinaries charged upon*, one of *Ordinaries interposed*, and one of *Common Charges borne Ordinarie-waies*, or in forme of *Ordinaries*; you must vnderstand by the first fort, all *common Charges* whatsoeuer borne with a *Pale*, *Bend*, *Fesse*, *Cheueron*, or any other of the *Ordinaries* before named in any sort: by the second, all sorts of *Ordinaries charged upon* with any kinde of *common Charge*: by the third, an *interposition* of whatsoever sort of *Ordinary* betweene *common Charges*: lastly, by the fourth, you must vnderstand all sorts of *common Charges* borne in forme, or after the manner of a *Crosse*, *Saltaire*, *Pale*, *Bend*, *Fesse*, or of any other of the said *Ordinaries*. These haue I heere handled briefly, because I must of necessitie deale more copiously in each particular of them in places better fitting therunto.

Note.

Note.

SECT. III. CHAP. III.



Hus farre of such *Starres* which wee called *fixed*: Now of those *Planets* whose shapes are of most vse in *Heraldrie*; I meane those two glorious *Lights*, the one for the *Day*, the other for the *Night*: for as for the other *fine Planets*, because their aspect is lesse to the view, therefore they cannot easilie admit a different forme from the *fixed Starres*. The

The aspect
of the planet
is lesse to the
view.

Sunne is the very fountaine of *Light*, and (as some *Philosophers* thinke) of *Heat* also; and all the *splendor* which the *Moone* hath, it borroweth from the *Sunne*: and therefore as the *Sunne* goeth farther off, or neerer to her, so her light doth increase or diminish. And betweene both these and the *Starres* there is a great conformitie, in respect of their sparkling and resplendent beames, which are in appearance more euident, and in operation more effectuell, or at the least more palpably discerned in these, by reason of their neerenesse vnto vs, then of those that are from vs so farre remote. But heerein they are vnlike, that the beautifull and blazing brightnesse of these is often times subiect to the passion of darkning or *Eclipsing*. Of whose glittering, eclipsing, and variety of formes, we haue in bearing, these and other like *Examples* following.

The borrow-
ed light
of the moone
Conformitie
of planets
with Starres.



He beareth *Azure*, a *Sunne* in his *glory*, by the name of *S. Cleere*. To expresse the *colour* of the *Sunne* being thus borne, I hold it needlesse: for who knoweth not that the chiefeest *glorie* and highest commendation that may be giuen to the *Sunne* doth consist in this, that he is beautified with the brightnesse of his *proper beames*, which cannot be better exprest then by the *colour Gold*, or *Gold-yellow*. But if it bee borne of any other then this, which is his *natural colour*, then must

The Sunne
in his glory.

The Sunne
shineth in his
proper light.

Etymologie
of Sol.The forcible
power of the
Sunne.Occasion of
the Sunnes
Eclipse.Secundus
the Philo-
soph.Miraculous
Eclipse.Starrs shi-
ning diuerslyVulgar opi-
nion.

the same be expressly mentioned, as in the next *Esccheon* shall appeare. The *Sun* is called in Latine *Sol*, according to some *Authors*, *vel quia solus ex omnibus sideribus est tantus, vel quia quum est exortus, obscuratus alij solus apparet: for that only hee is so great, or for that when he is risen, he so darkneth all the rest with his splendor, as that he alone appeareth in Heauen, as a Monarch in his Kingdome.* Of the glory and excellencie of the *Sunne*, it is said, *Eccles. 42. 16. The Sunne that shineth looketh on all things, and all the workes thereof are full of the glory of the Lord.* And againe, *Eccles. 43. 2. The Sunne also, a marvellous Instrument, when he appeareth, declareth at his going out the worke of the most high. At noone it burneth the Country, and who may abide for the heat thereof? Ibid. vers. 3. The Sun burneth the Mountaines three times more then he that keepeth a furnace with continuall heat. It casteth out the fire vapours, and with the shining beames blindeth the eyes. Great is the Lord that made it, and by his Commandement he causeth it to runne hastily.* And if wee consider how many *foggie mists* dispelleth, how many noisome vapours it consumeth, and how all creatures are overcome with the heat thereof, we shall finde that King *Dauid* did very aptly compare it to a *Giant* (for strength) *refined with wine* (for the heat) *to run his course*, for his swift motion.



He beareth *Or*, a *Sunne eclipsed, Sable*. If this colour were not *accidental* in respect of the *eclipse* of the *Sun*, the same should not haue bene named. The *Sunnes eclipse* is occasioned by the *Interposition* of the *Moone*, which though it bee farre lesse in quantitie, yet coming betwixt vs and the *Body* of the *Sunne*, it doth direct the *Beames* thereof, and debarreth vs of the sight of them: euen as the *interposition* of our hand, or any other small body, before our eyes, doth debarre vs from the sight of some great *Mountain*. For to thinke

that the *Sunne* doth lose his light by the *Eclipse*, as doth a *Candle* being extinct, it proceedeth out of mere rusticke ignorance: as the like errorr is in those, who thinke the *Sunne* loseth his light, or goeth to bed every *Night*, whereas it doth only remooue it selfe from our *Horizon*, to enlighten other *Countries* situated in other parts of the world. As was well expressed by *Secundus the Philosopher*, who being demanded by *Adrian the Emperour* what the *Sunne* was, taking his *Tables* in hand, wrote in this manner: *Sol est Celi oculus, calor circuitus, splendor sine occasu, dici ornatus, horarum distributor: it is the Eye of Heauen the Circuit of Heat, a shining without decay, the Daies Ornament, the Houres Distributer.* The most miraculous *Eclipse* of the *Sunne* that euer was, happened then when that *Sunne* of *Righteousnesse*, the *Sonne* of *God*, was on the *Crosse*, when all the *Earth* was so benighted at noone day, that a *Heathen Athenian* cried out, either the world was at an end, or the *Maker* of it was suffering some great agone. The *Starrs* and *Planets* hitherto spoken of doe shine alike, or after one manner. Now others there are which shine after a diuers sort: such are the *Moone*, and *Comets*, which we call *Blazing Starrs*. Neither are wee ignorant, that in proper speech, and truth of *Philosophie*, *Comets* are not *Starrs*, but *Meteors*: yet the vulgar opinion, and the received name and shape vied in *Heraldrie*, may warrant me for thus ranking them amongst the *Starrs*. But as touching the *Moone*, her light is merely *reflectiue*, as the brightnesse of a

Looking-

Looking-glasse against the *Sunne*; and in respect that her substance is very vnequall, as in some parts of *thicker* substance, and in some parts *thinner*, therefore she is *unequally* enlightened by the *Sunne-beames*, which maketh the weak *Eie*, and weaker *iudgement*, to fancie a face of a man in the *Moone*: whence wee haue gotten the fashion of representing the *Moone* with a face. But why the *Sunne* should haue the like, I wot not, vnlesse it be that he should not be obscured by the *Moone* being his *Inferiour*. The most wise and prouident *God*, before the creation of his other works, did first create the *Light*, to reach man to lay the first foundation of all his actions in the *light* of true knowledge, thereby to direct his waies aright, and that his doings bee not reprobued as *Workes* of darknesse: especially sith *God* would not suffer the *Night* it selfe to be so wrapt in darknesse, but that the *Moone* and *Starrs* should somewhat illuminate it. And according to the diuers apparitions of the *Moone*, hath the her diuers denominations in *Heraldrie*; as her *Increment*, in her *Increase*; her *Complement*, when she is at *Full*; her *Decrement*, in her *Waning*; and her *Detrimēt*, in her *Change* and *Eclipse*. And according to these varieties, is the also diuersly borne in *Coat-armour*, as the *Examples* following will shew.

Moones ine-
quality of
substance.Face of a
man in the
Moone.Diuers appa-
rition of the
Moone.

and beames of his *Soueraigne*, who is the bright *Sunne*, and fountaine of all the *light* of glorious Nobilitie, and may conferre the *rayes* of his grace on whom it best pleaseth him.



Hee beareth *Azure*, a *Moone* in her *Complement*, (which is as much to say, as the *Moone* illustrated with her full light proper.) Heere you need not to name the colour of the *Moone*, for the reason before deliuered in the first example of the *Sun*. The proper colour of the *Moone* we in *Heraldrie* take to be *Argent*, both for the weaknesse of the *light*, and also for distinction betwixt the blazoning of it and the *Sunne*: and therefore when we blazon by *Planets*, wee name *Gold Sol*, and *Siluer Luna*. Concerning the vse of the *Moone*, it is said, *Eccles. 43. 6. The Moone also hath he made to appeare according to her season, that it should be a declaration of the Time, and a signe for the world. Ibid. 7. The Earths are appointed by the Moone, the light thereof diminisheth vnto the end. Ibid. 8. The Moone is called after the name thereof, and groweth wonderfully in her changing. The Moone is the Mistrresse by which all mass, mutable, and vncōstant things are ruled; as Mulier, Mare, Flamina, Fontes: a Woman, and the Sea, Rivers, and Fountaines:*

Entry of the
Moone into
her full quar-
ter.Increment
what.Complemēt
of the Moone
what.Proper co-
lour of the
Moone.Vse of the
Moone.The Moone
Mistrresse of
Mutabilitie.

Fountaines : the ebbing and flowing of the *Sea* following the motions of the *Moone*.

The *Moone* in her decrement.



He beareth *Gules*, a *Moone* *Decrescant*, or in her state of *Decrement* proper. This is the *State* of the *Waning Moone*, when she declineth from her *Full*, and draweth to her last *Quarter*, which is accomplished most commonly the *seventh* day after she hath attained the *Full*, and receiveth a *diminution* of her light, to the waisting of the one halfe thereof; and from the said *seventh* day after her *Full*, she diminisheth continually more and more, vntill shee become againe (as many honest men are) *corniculata*, *sharpe-horned*, and suffereth continually *diminution* vnto the instant of her *Change*; and differeth from her *prime* state after the *Change*, only in this, that the first (represented by the first of these *Examples*) is turned to the *right hand* of the *Escutcheon*, and this other to the *left*: in respect of which formes, some haue wondered why *Philosophers* and *Physitians* should say, that the *Moone* is the *Ruler of Women*, sith it is the *Men* for the most part who wear this her badge and *recognisance*; though not on their *shoes*, as the *Patricians* of *Rome* vsed to doe, but in a place more conspicuous. And hitherto I haue propofed examples of her *naturall* affects: you shall now see her *accidental* forme, as in example.

The *Moone* in her detriment.



Passive formes of the *Moone*.

He beareth *Argent*, a *Moone* in her *Detriment* or *Eclips*, *Sable*: the *Moone* is *Eclipsed*, onlie at such time as shee is at her full state; and *Diametricallie* opposit vnto the *Sun*; when by *Interposition* of the *Earth* betwene them, she seemeth to our sight for the time to be deprived of her light, through the shadow of the grosse body of the earth. This is a *passive* forme of the *Moone*; and such her *Passions* are called in *Latine*, *Labores Luna*, the *throwes* or *pangs* of the *Moone*. in former time the old *Germans* thought the *Moone* was in a *Traunce*, and vsed to shout and make a noise with *Basons*, to wake her: or else they supposed she was angry with them, and therefore they howled till shee looked cheerefully on them againe. Of this *mutable* state of the *Moone*, thus writeth the Poet:

*Nec par aut eadem nocturna forma Diana,
Esse potest usquam, semper hodierna sequente:
Dane Cynthia imitates the Dames of our Nation;
Euery day she attires herselfe in a new fabion.*

Which occasioned a witty *Morall* related by *Plutarch* (as I thinke) how on a time the *Moone* lent for a *Tailor* to make her a *Gowne*, but he could neuer fit her, for it was euer either too little, or too bigge for her; which was not the *Tailors* fault, but her owne *inconstancie*: so impossible a thing is it to fit the humours of one that is fickle and vntable. Sometimes you shall finde all these seuerall kinds of *Lights* before expressed, borne together in one *Escutcheon*, as in example.

He



He beareth *Azure* the *Sunne*, the *Full Moone*, and the *Sunne*, *seuen* *Starres*, Or, the two first in *Chiefe*, and the last *Moone* and *seuen* *Starres*. of *orbicular* forme in *Base*. It is said that this *Coat-armour* pertained to *Iohannes de Fontibus*, sixth *Bishop* of *Ely*; who had that (after a sort) in his *Escutcheon* which *Ioseph* had in his *dream*, *Gen.* 37.9. where the *Sun*, *Moone* and *eleuen* *Stars* did doe him *reuerence*; signifying, his *Father*, *Mother*, and *eleuen* *Brethren*. For as in *Scripture*, so in *Heathenish* deuotions also, the *Sunne* and *Moone*, were accounted the *Male* and *Female*, and sometimes *Man* and *Wife*; and as the *Moone* hath all her light from the *Sunne*, so hath the *Wife* from the *Husband*; and as the *Moone* is euer lighter on that side which looks towards the *Sun*, so should the *wife* study to be fairest in her *Husbands* eie. And many *wines* in their *Husbands* absence doe truly imitate the *Moone* in this, that they are lightest when their *Sun* is farthest from them. Howsoeuer this *Marriage* betwixt *Sunne* and *Moone* was made vp, it is certaine that once the *Banes* were forbidden; as appeareth by one, who speaking of *Queene Maries* daies and of her *Marriage*, relateth, how when the *Sunne* went first a *wing* to the *Lady Moone*, all *Nations* (especially those of hot *Countries*) preferred a *Petition* to *Iupiter* to hinder the *Nuptials*; alledging, that there then being but one *Sunne*, yet he scorched and burned all, but if hee should marry, and get other *Sunnes*, the heat would so increase, as all must needs perish: whereupon *Iupiter* staied the match for that time, or at least, was so propitious, that no issue came of the coniunction of those *fire* *Flames*. The seuerall states of the *Moone* *increasing* and *decreasing* before handled, are now very rare in *bearings* and in manner antiquated, inasmuch as in these daies, not onely their *shapes*, but their very *names* also are extinct, and in stead of them wee haue another new coined forme, hauing neither the *name*, *shape*, nor yet so much as the *shadow* of the former remaining, as may be scene in this next *Escutcheon*.

Holinfeds
Chron. in Q.
May.



Hee beareth *Argent*, three *Cressants*, *Gules*, by the name of *Butuillaine* of *Northamptonshire*. At this day wee take no notice of any other forme, either of the *increasing* or *decreasing* *Moone*, but onely of this *depraued* *shape*, which *corrupt* *custome* hath rashly hatched, as a forme much differing from those before exemplified, if not meere repugnant to *Nature*.

The other sort of *Starres*, that doe shine after a diuers sort, are those that we call *Comets* or *Blazing Stars*, whose *Forme* is commonly as in this next *Escutcheon* is represented.

Hee

Comets.



He beareth *Azure* a *Blazing Starre*, or *Comet* streaming in *Bend*, proper. The *Comet* is not of an *orbicular* shape, as other the *Celestiall* natures are ; but doth protract his *light* in length like to a *Beard*, or rather dilate it in the middelt like a *hairy bush*, and growing thence *Taper-wise* after the manner of a *Foxe* *tail* : and it doth contract his substance or matter, from a *slimy exhalation*, and hath not his being from the *Creation*, neither is it numbred amongst the things *natural* mentioned in the *History* of *Genesis*, but are, *Aliquid prater naturam*; and yet placed with the heavenly bodies, because they seeme to vs to be of that kinde. They are supposed to *prognosticate* dreadful and horrible *Euent*s of things to come : whereupon *Lucan* saith,

*Ignota obscura videntur sidera noctes,
Ardentemq; polum flammis, caeloq; volantes
Obliquas per inane faces crinemq; timendi
Sideris, & terris, minitantem Regna Cometam.*

*In sable Nights new Starres of uncouth sight,
And fearefull flames all o're the Heavens appeare,
With fiery Drakes, and Blazing-bearded-light,
Which fright the world, and Kingdomes threat with feare.*

SECT. III. CHAP. IV.

Inconstant
natures.

Such much of the first Member of the distribution before deliuered, viz. of *Constant* Essences, which are onely those *Celestiall* creatures, which being void of this corrupt mixture which is found in all creatures *Sublunar*, haue a priuiledge by diuine appointment from the *mutability*, whereto all things vnder the *Moone* are subiect. Now come we to that other member thereof, namely, such as are *Inconstant* natures, so far forth as there is vse of them in *Armes*. *Inconstant* Natures are bodily Essences of small continuance by reason of their ignoble or base substance, such are the *four Elements*, viz. *Fire*, *Aire*, *Water*, and *Earth*.

Fier, *Winters treasure* : *Water*, *Sommers pleasure*.
But the *Earth* and *Aire*, *None* can cuer spare.

Elements
what.

Elements are simple Essences of final stability, and the wombe of all mixt things (as *Scribo*. noteth) and according to some Authors called *Elementa ab alendo*, of nourishing : but *Saint Hierom* calleth *Elementa*, quasi *Elementa*, for their proportionable mixture in the composition of the bodies *sublunar*, whereby they are made fit for motion : of these Elements these examples next following haue a representation.

Hee



He beareth seven Firebrands *Flammant*, and *Scintillant*, Profitable
Proper. Some writers doe affirme that none of the *Me- vfe of Fire.*
chanicall Trades were found out by men before they

had *Fire* ; which being at the last obtained, and the vse thereof knowne, from thenceforth were produced all maner of *Artes* behoouefull for mans vse, and through assistance of *Fire*, they did daily put in practise some new inuention and experimentall prooffe, whereby they attained their perfection of skill. Yet if we weigh

the manifold mischieues that sometime come by *Fire*, wee might doubt, whether the good or the hurt thereby insuing be greater. For both fire and water are good seruants, but vnruely masters.



Hee beareth *Argent* a *Cheueron Sable*, betwene three flames of *Fire*, Proper. This Coate standeth in the Church of *Barkley* in the County of *Glocester* in a window on the South side of the same.

The *Cheueron* being (as we before haue said) a memoriall and token of building, it may seeme the *Heralds* were not well aduised to put *Flames of Fire* so neere it : but it is no inforced coniecture, to suppose that this *Coate-armour* was first giuen to him who had restored some publike edifice, which *Fire* had consumed. This next ensuing hath also a resemblance with it.

Whereupon
this Coate
was giuen.



He beareth *Argent*, a *Cheueron voided Azure*, between three flames of *Fire*, Proper, by the name of *Welles*. Many *Coate-armours* seeme to allude to the *bearers* names, but surely this is not so, this hot *Element* hauing little affinity with that watry mansion. *Fire* betokeneth zeale, Fire what it
and euery *Sacrifice* was offered with *Fire*, to shew with significeth
what zeale we should burne, that come to offer praier, or praise and thanks to the Lord: the *Holy Ghost* also descended vpon the Apostles in *Fire*, to shew the feruency of them vpon whom it rested. But as heere this painted *Fire* yeelds little
heat, so doth an *Hypocrits* coloured zeale ; and many now adaies might beare zeale.
such painted *Fire* vpon an *Escutcheon* of Pretence, for their Deuise.

Hypocritical



He beareth *Argent*, two *Billees Raguled*, and *Trunked*, placed *Saltirewise*, the *Sinister* surmounted of the *Dexter*, *Azure*, inflamed on their tops, Proper. This is a *Dutch Coate*, and is borne by the name of *Shurftab*. Force of
Not vnfitly is the force of counsell shadowed vnder the *Fire* of *Prometheus*, because that as *Fire*, so counsell doth
giue light to the darkeft obscurity of things.

Force of
Counsell.

N

He

A Bend between six Fountaines.



He beareth *Diamond, abend, Topaz*, between six *Fountaines Proper*, borne by the *L. Sturton*. These six *Fountaines* are borne in signification of six *Springs*, whereof the *Riuer of Sture* in *Wiltshire* hath his beginning, and passeth along to *Sturton* the seat of that *Baronie*. And to this head are referred, *Spacioſa Maria, Vada Speſoſa, Fluij latj, Fontes grati*: *The ſpacious Seas, the beauteous Shallowes, Riuerſ ſpreading, Fountaines pleaſing*. The *Sea* is the *Riches* of a *Kingdome*, and a faire *Riuer* is the *Riches* of a *Citie*: and therefore their *Wauers* are held good *bearing* for one that hath done ſeruiſe vpon either.

A Rocke whiat.



He beareth *Or*, a *Rock Sable*, by the name of *Securades*. A *Rocke* ſignifieth *ſafety, refuge, or protection*, as *Pſal. 31. Thou art my Rocke and my forteſſe &c.* For he that reſteth vnder the defence of the *Almighty* is like a *Caſtle of ſtrength* ſituated vpon an inacceſſible *Rocke*, whereto none can approach to doe hurt. I haue ſet this as a paterne of the earth, as being one principall parcell thereof, and withall to repreſent the ſtabilitie of the earth, which *God* hath ſo fixed that it cannot be removed.

A Mountaine enflamed.



The *Field* is *Or*, a *Mountaine Azure*, inflamed proper. This *Coat* pertaineth to the *Familie of Mackloide*, Lord of the *Iſles of Skey and Lewes* in *Scotland*. Heere you ſee are two *elements* borne together, the *earthly* and *ſirie*. *Aetna* is like this, or elſe this like *Aetna*, it being a *Hill* in *Sicilie*, which vnceſſantly caſteth forth *flames of fire*, whereto the *enuiouſ* man may be fitly compared, who ſtill diſgorgeth his furious *malice* againſt others, but it inwardly eateth out his owne *brimſtone-like* bowels. One writeth of this *Hill Aetna*, that on the one part it keepeth *ſnow* all the yeere long, and on the other it euer burneth, like thoſe who can breath hot and cold out of one mouth.

Fifteen Ilands.



The *Field* is *Argent*, *fifteene Ilands*, diuerſly coloured. This *Coat-armour* pertaineth to the king of *Spaine* in reſpect of certaine *Ilands* of that number within his *Dominions*. And amongst theſe examples of *earthly bearing*, I haue produced the bearing of a *Mountaine*, (a heauie bearing, but much in vſe among the *Germanſ*;) *Hillokes* and *Turfes* might I adde, which may ſooner be conceived by the vnderſtanding, then delineated by my *Pencil*. Touching the *Element* of the *Aire*, I haue repreſented no *ſhape*, for to doe that

were as wiſe an attempt, as to waigh the *winde* in a *ballance*: yet ſome haue expreſſed the boiſterous motions thereof by a *mans face*, with ſwollen and puſt *Cheekes*

Cheekes, whence iſſueth as much *winde* as out of the *Witches bottles of Norway*, *Witches* of who will ſell any *winde* that a *Merchant* will aſke for: if they ſold *wines* out of *bottles*, I ſhould ſooner bele eue them, and I thinke the *Buiers* ſhould be leſſe coloned.

SECT. III. CHAP. V.



AVING ſhewed by particlur examples the bearing of *ſimple Eſſences*, or (at the leaſt) of ſuch things as haue a mutuall participation of *qualities* with them; I will now proceed to the handling of the next member of the *Distribution*, which comprehendeth *Eſſences*, or *Natures of Mixt kinds*.

Natures of mixt kind.

Such are { *Brute, or without life.*
 { *Liuing.*

By *Brute natures* I vnderſtand all *Eſſences* whatſoeuer of *mixt kinde* that are *Meteors* vnmeccrely void of life. Such are *Meteors*, which are *imperfect kinds* of mixture, perfect. which by their ſtrange apparitions doe moue their *beholders* to an admiration, and theſe are called *Corpor a ſublimia*, becauſe they are ingendred aloft in the *Corpus ſublimia* *Airie Region*. The matter whereof theſe *Meteors* are ingendred, is a certaine attracted ſume drawne vpon hie by the operation of the *Sunne* and other *ſtarres*.

This ſume or ſmoke is { *Vapour.*
 { *Exhalation.*

Vapour, is a moiſt kinde of ſume extracted chiefly out of the *water*, and *Vapour* what therefore is eaſily diſſolued againe thereinto, and hence are *watery Meteors*. *Exhalation*, is a drier kind of ſume, attracted vp from the *earth*, and is apt to be inflamed, and they are *ſirie Meteors*. There are alſo other *Meteors* formed of a mixture of both theſe ſumes.

Firie Meteors are formes conſiſting of hote *Exhalations* attracted into the *Airy* *Fiſie meteors* *Region*, hauing a hote quality, which at length breaketh into a *Fire*.

And thoſe are { *Simple.*
 { *Mixt.*

Simple ſirie Meteors are of diuers ſorts and different formes, whereof there is *Meteors of* little vſe in *Coate-armour*, except of the *falling Star*, which of *Blazoners* is termed a *Mullet*; which is an *Exhalation* inflamed aboue in the *Aire*, and ſtricken backe with a *Cloude*, whereby it is forced to runne downewards in ſuch ſort, that to the ignorant a *ſtarre* ſeemeth to fall. There is oftentimes found vpon the earth a certaine gelly fallen from aboue, and diſperſed into *diuers points*, which of many is taken to be the ſubſtance of the *falling ſtarre* or *Mullet*. Note that ſuch *Mullets* borne in *Coate-armour*, are moſt viſual of *ſixe* *Diuers bearing* *points*; but ſometimes you ſhall finde them borne of *ſixe points*, as in this next *Eſcochen*.

Mullet of
six Points.

He beareth *Ermine*, a *Mullet of six Points*, *pierced Gules*, by the name of *Haffenbull*. These kinds of *Meteors* haue an apparence of *Starres*, but in existence they are nothing lesse; for they are (saith *Bekenbald*) certaine *Impressions* of the *Aire*, appearing for a time, and in time doe vanish away, because they bee of nature fluxible, and nothing permanent. Concerning the bearing of *Mullets of six points*, *Gold* and *Sable* are examples.

Of 5. Points.



Hee beareth *Azure*, *six Mullets*; *three, two, and one*, Or, by the name of *Webb*. In *Blazoning* of *Mullets* of this forme, you shall not need to make mention of their *points*, because it is the *usuall forme* of *Bearing*; but if they doe conflikt of more then *six points*, then must you specially obserue their *number*, as in the former *Ejcocheon*.

Noble signi-
fication of a
Mullet.

He beareth *Gules*, on a *Chiefe Argent*, *two Mullets Sable*. This *Coat* pertaineth to the right worthie and learned Knight *Sir Francis Bacon*, his *Majesties Sub-tour*. Though the *falling Starre* it selfe is but the *Embleme* of the *inconstancie* of *high fortunes*, and vnsure footing of *Ambitious Aspirers*, which may shine for a time, but in a moment fall headlong from the heauen of their high hopes; yet the *Mullet* in *Heraldrie* hath a more noble signification, it being supposed to represent some diuine quality bestowed from above, whereby men doe shine in *Vertue*, *Learning*, and *Works of Pietie*, like bright *Starres* on the *Earth*. And these are *Stella dimissa à Cælo*, *Starres let downe from Heauen by God*; not *Stella deicæta*, *throwne downe*, as those which the *Taile* of the *Dragon* threw downe, which are *Apostataes* from *God* and their *Religion*; nor yet *cadentes Stella*, *falling Starres*, such as the *stroke of Iustice* and their owne demerits casts downe from the height of their honours.

Rule prefer-
red by Leigh.

He beareth *Gules* on a *Crosse Argent*, *six Mullets pierced, Sable*, by the name of *Randall* of *Aylesford* in the Countie of *Kent*. Sometimes the round in the midst of the *Mullet* is not of the colour of the *Field*, and then you must not take it for a *piercing*, but for a *Charge* of other signification. *Gerard Leigh* seemeth to prescribe this *Generall Rule* touching *Mullets*; that if the same doe conflikt of *euery points*, they must bee called *Rowels*, meaning (as I conceiue) *Rowels of Spurres*. But

But hee might more aptly haue applied the same in particular vnto *Mullets* *pierced*, in respect of their neerer resemblance of such *Rowels*, then those that are not *pierced*.



Hee beareth *Argent*, *two Barres Sable*, each charged with *three Mullets of six Points*, Or, by the name of *Hopton*. Thus haue you examples of the diuers bearing of these *simple Meteors*; to wit, the bearing of them *sole*, *unpierced*, *pierced*, some of five points, and others of six. As these are borne vpon *Ordinaries*, so shall you finde other sort of *Ordinaries* interposed betwene them, as also often times commixt with other *Common Charges*.

So much of *simple frie Meteors*, so farre forth as there is vse of them in *Coat-armour*: Now of such *Meteors* as are of *mixt kinde*, according to the *distribution* before deliuered in the next precedent. These are *frie Meteors*, bredde of an *Exhalation* somewhat more *grosse* and *impure* then those before specified, by reason of a more thicke and slimy *vapour* whereof they bee ingendred.

Meteors of this kinde are

Thunder,

Lightning.

Thunder is an inflamed *Exhalation*, which by his powerfull force, *Thunder* keth thorow the *Clouds* violentlie, with great noife and terrour. The forcible power thereof is rather apprehended by the *eare*, then subiect to the *sight*: neuertheless, the ancient times haue deuised a certaine imaginarie forme wherby they would expresse the forcible power thereof, as also of the *lightning*.

Lightning is a vehement eruption of an inflamed *exhalation*, proceeding from *Thunder*, which though it is in time after the *Thunder*, yet it is first presented to our senses, by reason that our sight is farre more subtil and apprehensiu then is our hearing. And in regard that *Thunder* and *Lightning* doe both proceed from one selfe-cause, they haue in such their imaginarie fiction conioined them both vnder one forme, after this manner.



The *Field* is *Azure*, *Iupiters Thunderbolt* in *Pale*, Or, *Thunderbolt* inflamed at both ends *proper*, shafted *Saltire-wise*, and winged *Fesse-waies*, *Argent*. *Cassianus* describing the *Ensignes* of sundry *Nations*, noteth this for the *Ensigne* of the *Sythyans*: and in the *Glory of Generosité* it is said, that *Tomyris Queene of Scythia* did beare the same in this manner. The *Bearing* of *Lightning* betokeneth the effecting of some waightie business with much celeritie and forcablenesse; because in all ages this hath bene reputed the most *quicke*, *forcible*, and *terrible* dart, wherewith the *Almightie* striketh where himselfe pleaseth: which the *Heathen* religiously acknowledged, though hee thereupon makes an irreligious conclusion, saying:

*Si quoties peccent homines, sua fulmina mittat
Iupiter, ex quo tempore inermis erit :*
If God should Thunder-strike still when he sinne doth see,
His shafts would soone be spent, and arme vnarm'd would be.

His inference had bene truer thus :

*If God should Thunder-strike still when he sinne doth see,
All men would soone be spent, yet God still arm'd should be.*

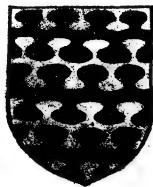
Meteors wa-
terie.

Hitherto of *Fierie Meteors*, now of such as be *waterie*. *Waterie Meteors* are certain cold and moist vapours, copiously attracted by the powerfull operation of the *Heauenlie bodies* into the *Aire*, and there *Transmutated* into their severall formes. Of these there are diuers sorts, whereof *Clouds* are most viallic borne in *Coat-armour*. A *Cloud* is a *Grosse vapour*, attracted into the middle *Region* of the *Aire*, and there thickned, by reason of the coldnesse of the place hauing in it store of matter apt to ingender *water*. No pencil can make a true representation of *Clouds*, because euery instant and moment of time, doth adde vnto them some kind of alteration, whereby it differeth from that it was late before: neuertheless, former times haue coined, (of these also) a *conceited forme*, as in these next *Escacheons* may be seene.

A Cloud
what.

Coined
forme of
Clouds.

Barrie Ne-
bule.



Signification
of Clouds.

This *Coat-armour*, is *Barrie Nebule*, of eight peeces, *Topaz* and *Diamond*, and pertaineth to the *Honorable Familie* of *Charles late Earle of Devon*, and *Lord Montjoy*, *Lieutenant gouernour of Ireland*, *Great Master of the Artillerie of England*, *Captaine of Portemouth*, *Knight of the most noble Order of the Garter*, and of his *Maiesties most Honorable priuie Counsell*. The bearing of *Clouds in Armes* (saith *Vpton*) doth import some *Excellence* in their *Bearer*.

In the *Clouds* hath the *Raine-Bow* his temporarie residence, and therefore next let vs cast our eies on it.

Rainebow
what.



Difficult re-
presenting
of the Raine-
bow.

A *Raine-Bow* is a diuers coloured *Arch* or *Bow*, formed in a *hollow*, *thinne*, and *onequall Cloud*, by the *reflexion* of the *Beames* of the *opposite Sunne*. The cause of the rare vse of the *Raine-Bow* in *Coat-armour*, perhaps may bee for that the *colours* thereof cannot bee aptly counterfeited, as witnesseth *Aristotle*, *Meteor. Lib. 3.* saying, *Soli colores Iridis non possunt fieri à Pistonibus*: whereby it seemeth of all other the hardest thing to imitate. The naturall *colours* of the *Rainebow* (according to *Scrbonius*) are *Redde*, *Greene*, *Blaw*, and

Yellow. The *Field* hercof is *Argent* Issuant out of two *Petit Clouds* in *Fesse*, *Azure*, a *Rainebow* proper. The *Rainebow* is a token of *Gods Couenant* made with *Noah*, and in him with all people; as appeareth, *Gen. 9. 13.* *I haue set my Bow in the Clouds, and it shall be for a signe of the Couenant betweene mee and the Earth, &c.* As touching the *Beautie* of the *Rainebow*, it is said, *Eccles. 43. 11.* *Looke vpon the Rainebow, and praise him that made it: very beautifull is it in the brightnesse thereof;*

The Raine-
bow a token
of Gods
Couenant.

thereof; it compasseth the *Heauen* about with a *circle*, and the hand of the most *High* hath bended it: *Ibid. 12.* And indeed worthily is hee so praied, who when he could haue made a *Bow* to destroy vs, rather chose to make this *Bow* to assure vs hee would not destroy vs. A noble president, to teach *Nobles* to vse their strength and their weapons rather to preſerue and helpe, then to ouerthrow or hurt those who are vnder their power. *Farnesius* saith, that the *Rainebow* appearing in the *South*, betokeneth *Raine*; in the *West*, it foresheweth *Thunder*; and in the *East*, prognosticates faire *Weather*.

Farnesius.

SECT. III. CHAP. VI.



Hitherto haue wee prosecuted our intendment, touching things of mixt nature, which are *brute* or *liuelesse*: now proceed we to the consideration of things of *Mixt Nature* ha- uing *life*. *Mixt Natures* that are *liuing*, are *corporall Essences*, endued with a *vegetable Soule*: for beere we vse this word *Soule*, as also the word *Life*, in his largest signification. A *vegetable Soule* is a facultie or power that giueth life vnto bodies.

Things li-
uing what.
Soule taken
in the largest
signification.

Whereby they doe liue }
After a sort,
Perfectly.

Such as doe liue after a sort, or lesse perfectly, are all sorts of *Metals*; which because they are supposed to grow and increase in the *Earth*, we will (for our present vse) ascribe life vnto them. *Metals* are bodies imperfectly liuing, and are decocted in the veins of the *Earth*.

Metals
what.

Of these some are naturally }
Liquefiable.
Not Liquefiable, or, lesse Liquefiable.

The *Liquefiable* are *Gold*, *Siluer*, *Copper*, *Tinne*, *Lead*, and other of like kind.

Liquefiable.

The not or hardly *Liquefiable* are }
Hard.
Brittle.

Not Liquefi-
able.

Those that are altogether *Hard*, are *Stones* of all sorts. *Stones* are bred of a *waterish moisture*, and of an *oylie kinde* of *Earth* firmly compacted together.

Stones.

Of *Stones*, some are }
Precious;
Base.

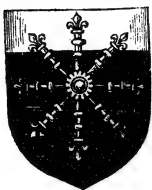
Stones precious are of that sort that we call in Latine *Gemma*; which are of Precious estimation either for that they are rarely to be gotten, or for some *vertue* fancied to be in them, or for that they are such as wherewith mans *Eie* is wonderfully delighted, by reason of their purenesse and beautifull transparent substance: of which kinde are the *Diamond*, *Topaz*, *Escarbuncle*, *Emerald*, *Ruby*, and such like. Of which sorts, *Twelve* of chiefeſt note were appointed by *God* himselfe to be vsed in the principall ornament of the *High Priest* when he appeared before the *Lord*, presenting therein the Names of the *Twelve Tribes* of *Israel*, to shew how precious in his sight is the *People* and *Nation* which serueth him, as himselfe prescribeth. But of all these severall kinds, the *Escarbuncle* is of most vse in *Armes*, and is borne as in these next *Escacheons* appeareth.

Escarbuncle
of most vse
in Armes.

The

Es carbuncle
of 8 stones.

Giffery Plantagenet.



The field is Ruby, a chiefe pearle, ouer all an Escarbuncle of eight stauers, Nowed and Floured, 2 opaz. This Coate-armour pertained anciently to the Earles of Arion, from whom came Geffery Plantagenet Earle of Arion, that married Maud the Emperesse, daughter to Henry the first King of England. This Stone is called in Latine Carbunculus, which signifieth a little Cole, because it sparkleth like fire, & casteth forth as it were fire raies. There is another kind of fiery Carbuncle which Chirurgions can best handle; but one of those of the Lapidaries, is more to be desired then ten of the other.

Blount.



Passive capacity of Minerals.

He beareth Argent, two barres Azure, ouer all an Escarbuncle, of eight raies, Gules, Nowed and Floured, Or. This Coate is cut in stone vpon the Church-porch dore of Magnotsfield in the County of Gloucester, and is borne by the name of Blount. As there is in all kinds of Minerals, a vegetable life; euen so and much more (saith Zanchius) is it iudged that Stones haue this life, yea, and that they haue a passive capacity of Sicknesse, of Age, and also of Death. Whether this be fo or not, sure it is a prety deuice to aduance their

estimation, with those who already too much dote on them; in so much, as it was said of the Romane Emperress, that some of them did weare whole Kingdomes at their Eares, so now many a one hang whole Manours on their steeles.

So much of Precious Stones: now of those which are Base, such we esteeme all those to be, which both for their ordinary and base imployments, and also for that they are easily to be had of all men, are of small estimation; as are these next following, with their like.

Stones base.

Flint stone.



Digionius Earle of Flanders.

Censure of a Physiognomer.

Franciscane Friars.

He beareth Vert, three Flintstones, Argent, by the name of Flint. This Coate is quartered by the Right Honourable the Earle of Cumberland. The Flintstone is an ancient Embleme or token vsed by great persons. Iohannes Digionius Earle of Flanders gaue for his Deuise, Ignitabulum Silicem feriens, a Steele and a Flintstone, which well agreed with his disposition. This Earle was taken Prisoner by Baiazeth the Turke, and when he should haue bene put to the sword, a Physiognomer, much esteemed by the Turke, perswaded him to let him goe free, saying, he foresaw in him, that when hee came home, hee would set a great part of Christendome in a combustion; as indeed hee did, by reason of the murder of Lewis, brother to the French King Charles the sixth; which his murder, the Franciscane Friars did as impiously defend, by the examples of Zimri killed by Phinees, Holofernes by Iudeth, Sisera by Iael, and the Egyptian by Moses. As the like examples are still produced by the traitorous Parricides of Kings and Princes, set on worke by the Grand-Father of such holy Treasons. The said Earles sonne, Philippus Bonus, was founder of the order

of

of the Golden Fleece, which hangeth at a collar made with the formes of the Steeles. said Steeles and Flintstones; which order the Kings of Spaine still vpholdeth.



He beareth Azure, three Millstones, Argent, by the name of Milneton. The Millstone representeth vn- to vs the mutual conuerse of humane Society; because Millstones are neuer occupied single, but by couples; and each of them standeth in neede of the others helpe, for the performance of the worke whereunto they are ordained. Heereupon our mutual amities and assistances are termed in Latine Necesitudines Amicitie, because euery man standeth in need of some fast and assured friend, by whose counsell and

whereto resembled.

advice he may be supported for the better compassing of whatsoeuer affaires of importance he shall vndertake. Of all the rare Stones before mentioned, in my iudgement men haue cause to esteeme the Millstone (though heere wee haue placed it amongst baser Stones) the most precious Stone of all others; yet I would be loath to wish any Lady to weare it at her Eare.

Needfull vs thereof.

So much of Metals or Minerals (for I vse the word in the largest sense) that are hard and not Liquefiable; there are other also which we reckoned to be hardly Liquefiable, in respect of their brittle nature; such are Alome, Salt, Amber, Chalke, &c. but there is no vse of them in Armes. Because in this Chapter I haue spoken of Precious stones, diuers of which are of vse in Heraldry, for Blazoning of the Coate-armours of Nobility, (as my selfe haue often occasion to doe in sundry parts of this worke) before I proceed further, I will set down those feuerall Stones, as they answer to their feuerall Metals and Colours; together with the Planets also, which I vse only in the Atchievements of Kings and great Princes.

Minerals vsed in the largest sense.

Selected Formes of Blazon before mentioned:

Metall and Colours.	Precious Stones.	Planets.
1 Or.	1 Topaze.	1 Sol.
2 Argent.	2 Pearle.	2 Luna.
3 Gules.	3 Ruby.	3 Mars.
4 Azure.	4 Sapphire.	4 Iupiter.
5 Sable.	5 Diamond.	5 Saturne.
6 Vert.	6 Emerald.	6 Venus.
7 Purpure.	7 Amethyst.	7 Mercury.
8 Tenné.	8 Iacynth.	8 Dragons head.
9 Sanguine.	9 Sardonyx.	9 Dragons taile.

Formes of Blazon vsed by the Author.

SECT. III. CHAP. VII.

Things li-
ving perfect-
ly, what.



O much touching examples of such *Natures*, as doe *live* of *ter a sort* : in the next place succeed those things, which doe *live perfectly or properly* ; such *Natures* are those as haue in them expresse and manifest tokens of a *living soule*.

Of this kind, some are } *Vegetable*.
 } *Sensitive*.

Vegetable
what.

Such are said to be *Vegetable* as haue in them a lively power of *growing, bud-
ding, leafing, blossoming, and fructifying*, as *Trees, Plants, Hearbs, Grasses, &c.* And of these some grow on *Trunks or solide bodies, some vpon flexible Stalks*: some againe grow vpon a *single Stemme*, as commonly all *Trees* do, some vpon manifold *Stemmes*, as *Shrubs, Roses, &c.*

Trees, what.

Trees, are certaine *Plants*, springing from a roote with a single *Trunke* or *Stemme* (for the most part) shooting vp in height, and dilated with *limmes, spriges or branches*. Of these *Trees*, some are more proper to *hot Countries*, as the *Frankencense tree*, to *Arabia*, the *Balsamum, Myrbe, Mace* and *Nutmeg trees*, as also the *Pepper trees*, and such like, which chiefly grow in *India*, the *Plane tree* in *Egypt* and *Arabia*, the *Pomegranate* in *Africa, &c.* which I purposely passe ouer, and will onely giue examples of other sorts to vs better known, whether they be *Trees* fruitfull or *Barrén*. In giuing examples whereof I purpose not to obserue any precise order, but to mingle them *pel me lone* with another, because I hold such curious sorting them, better fitting a professor of *Physicke* or some *Herbalist*, then an *Armourist* : to whom it sufficeth to shew superficially, that these, and their seuerall parts, are borne in *Coate-armour*, as well simply of *themselves*, as also with things of *different nature*, as in the examples following may appeare.

An Oake.



Genes. 1.24.

vnto the time of seed for our necessarie vse, for that they profit little vntill they bee come vnto their full ripenessse. The *Oake* is of the strongest sort of *Trees*, and therefore may best challenge the first place.

Hee



He beareth *Argent* a *Pine-apple tree, Fruited, Proper*, by the name of *Pine*. There is a difference betwene *Pine apple-tree*, the production of seede of *Trees* and of *Herbes*, as well for the propagation as for the preferation of their seuerall kinds, for the *Herbs* doe produce their seed in their stalks *without fruit*, and the *Trees* doe produce theirs in *their fruit*.



onely fit for burning.

Those proposed examples are of *whole bearing* of *Trees*: Now of their parts, viz. their *Leaves, Fruits, Slips, &c.* promiscuously, as in example.



He beareth *Gules*, the *Stemme* or *Trunke* of a *Tree Eradicated*, or *Mooted* vp by the roots, as also *Couped* in *Trunke*. *Pale*, sprouting out *two branches Argent*, by the name of *Borough* alias *Stockden*, of *Borough* in *Leicester Shire*. Branches must needs wither which haue neither shelter from aboue nor nourishment from beneath : being therein like that *Romane Embassage*, where the one *Embassador* had a *giddy head*, and the other *gouty feete*, whereof one said, that it had neither head nor foot.



He beareth *Azure*, a *Cheueron Ermine*, three *Oken Slips*, acorned proper, by the name of *Amades of Plymouth*. By the words formerly noted to be extracted *Three Oken Slips*, out of *Gen. 1.24. Let the Earth bud forth*, &c. wee doe gather (saith *Zanchius*) a diuers manner of conferring of the seuerall kinds of *Herbes* and *Trees* by propagation (through the production of their *Seeds* where- by their particular sorts are preferred) the one that doe bring forth their seed in their stalks without fruit, and *Trees* doe produce their seed in their fruit:

Sterued
branches.

He beareth *Argent*, three *sterued branches*, slipped *Sable*, by the name of *Blackstocke*. This *Example* is of different nature from all the former, those bearing the signes of their *vegetation* and *life*, but this being mortified and vnuected of the verdour which sometimes it had; which is the condition of all mortall men, whose most flourishing estate must haue a change, their beaurtie turne to baldnesse and withered wrinkles, and they leaue all their riches, or their riches leaue them: this is the end of the *Tree*, and fruits of our worldly estate; but the fruits of holinesse will neuer perishe, and the righteous man shall be as the tree planted by the Waters of life. Other *Escucheons* of the same kinde enſue.

Limme of a
tree.

He beareth *Gules*, a *Bend* of the *limme* of a *Tree Ragged* and *Trunked*, *Argent*, by the name of *Penraddocke*. That which I spake of before touching the *Bend Crenelle*, fitted by *art* for the scaling of a *Wall*, the same seemeth to be heere naturally found. At the first approach of *King William* the *Conquerour*, the *green boughs* of trees, borne by the *Souldiers*, serued for an excellent *Stratageme* of defense; and as helpfull an instrument of offense to the *enemie* may this *trunked tree* be, when other helpes are wanting to the besiegers.

Stocks.



He beareth *Argent*, three *Stockes* or *Stumps* of *Trees Couped* and *Eradicated Sable*, by the name of *Retowre*. If the *toppe* or *boughes* be cut off, yet the *Root* standing, there is hope of a new growth: but when the *Root* is pluckt vp, there remaineth no hope of reuiuing. And therefore that was a fearefull warning, *Now is the Axe put to the Root*; which should quicken vs to the bearing of good fruits, lest otherwise we meane to beare that dreadfull stroke, and the issue of that terrible combination.

Figge leaues.



The *Field* is *Topaz*, five *Figge leaues* in *Saltire*, *Emerald*. This *Coat* appertaineth to the *Count Feria* of *Spaine*. The *Figge Leaues* are the ancientest wearing that is, being the first clothing of our first transgressing *Parents*. And *Irenaeus* saith, that they vied not the *Leaues* of any other *Tree*, to shew the torture and anguish of *Repentance*, signified by the roughnesse and sharpnesse wherewith this sort of leaf is beset. Our *Sauour Christ* liked not to see *Figge Leaues* without *Fruit*, and therefore cursed the *Tree*: and accursed will their condition be, the growth of whose *Faith* and *Religion* is in shew, and not in substance of fruitfull workes.

The



ter fruits of their industrie.

The *Field* is *Ermine*, two *Barres Sable*, each charged with five *Elmen Leaues* transposed, *Or*, by the name of *Elmes of Lilford* in the County of *Northampton*. It is leaues, supposed that there is great *loue*, and a naturall *Sympathie* betwixt the *Elme Tree* and the *Vine*, because the *Vine* neuer prospereth better then when it groweth by the *Elme*, whereas the *Elme* it selfe is of all *Trees* the most barren. So should those who haue few good parts in themselves, yet at least cherish and support such as *Nature* and *Art* haue enabled to produce bet-

Woodbine
leaues.

He beareth *Or*, three *Woodbine Leaues*, *Azure*. This *Coat-armour* pertaineth to the *Familie* of *Gamboa* in *Spaine*, and is yet by them borne. The *Woodbine* is a louing and amarus plant, which embraceth al that it growes neere vnto; but without hurting of that which it loueth: and is therein contrarie to the *Iuie*, (which is a *Type* of *Lust* rather then of *Loue*) for it hurteth that which it most embraceth. Sometimes you shall finde *Leaues* of sundry sorts of *Trees* borne *Ordinarie-waies*, as in example in part may be seene.



Hee beareth *Argent*, three *Woodbine Leaues* *End-waies proper*, by the name of *Theme*. These *Leaues* are all one with those in the last precedent *Escucheon* in shape, but different from them in the manner of their position, in that those are borne naturally, (I meane with their points downewards, and these transposed. Otherwhiles they are borne in forme of other *Ordinaries*, as by example shall heereafter be made plaine. Moreouer, you shall finde them sometimes borne with *Ordinaries* betweene them, as in this next *Escucheon*.

Nettle
leaues.

Hee beareth *Or*, a *Cheron* *Gules*, betweene three *Nettle Leaues Proper*, by the name of *Malherbe Denon*. The *Nettle* is of so touchie and froward a nature, that no man may meddle with it, as many tefty-natured men are. One writes, that a little *Girl* being stung by a *Nettle* in her fathers *Garden*, complained to him, that there was such a curst *Herbe* in his *Garden*, as that it was worse then a *Dogge*, for it would bite them of their owne house. Her father answered her, that it was the nature of it to be *unpartiall*, and *friend* or *foe* were all alike to it. Yet this proprietie it hath, that the harder you presse it, the lesse it will sting.

Hee

Holly leaues.



Hee beareth *Argent*, three *Holly Leaues proper*, by the name of *inwine*. Note, that when *Leaues* are born after this manner, viz. *Pendant*, that is to say, their points downward, it sufficeth onely to name them, because they grow so naturally vpon the tree; but if they be otherwile borne, you shall expresse the manner thereof, as in the second example of *Leaues*, and this following appeareth.

Borne Barrewaies.



He beareth *Argent*, three *Hollie-leaues, Barre waies*, their stalkes toward the *Dexter* parte of the *Escutcheon, Proper*, by the name of *Arnest, Deuon*. These seeme to haue beene, (as still they are) much vsed in *Adorning* the *Temples* and *Sacred places*; especiallie at the most solemne time of our *Sauours Natuiitie*, and thence to haue taken that *Holie name*. There is a kinde of *Holly*, that is void of these *Prickles* and of gentler nature, and therefore called *Free-holly*, which in my opinion is the best *Holly*; and so it was in his, who saith, that *Charity*

(the daughter of true holiness) is gentle, and hurteth not, but rather suffreth all things: farre vnlike to those *Hedge-hogge* holy-ones, whose sharpe censures and bitter words pierce thorow all those who conuerse with them.

Pomegranats.



The field is *Argent*, a *Pomegranat*, in *Pale*, *ipped Proper*. These *Armes* do pertaine to the *Citie* and *Countrey* of *Granata*, within the dominions of the *King* of *Spaine*, situated by the *Mediterranean Sea*. This fruit is holden to be of profitable vse in *Physicke*, for the qualifying and allaying of the scorching heat of burning *Agues*, for which end the iuice thereof is reckened to haue a verie foueraigne vertue.

Peares.



He beareth *Azure*, three *Peares Or*, by the name of *Stukeley, Deuon*. This fruit, as other, was ordained for the comfort of man: but as the *Diuell* made of the *Apple* to destruction of man, so did the *Diuels* impetue the *Pear* to a wicked end, when the *Monkes* of *Swinsford* inuited *King Iohn* to a *Banquet*, poisoned him in a dish of *Peares*, though others write it was in a *Cuppe of Ale*.

He



He beareth *Gules*, a *Cheueron Ermine*, betweene *three Pine Apples, Or*, by the name of *Pine*. The *pine tree* was in much request in ancient times, for adorning of *walkes* about manlion houles; according to that of the *Poet*:

Fraxinus in syluis pulcherrima, Pinus in hortis,
Populus in flauis, Abies in montibus albis:
The Aspin Woods makes fairest shew,
The Pine in Orchards nie,
By Rivers best is Poplars hew,
The Firre on Mountaines lie.



He beareth *Or*, three *Mulberries*, vpon three *Stems* *Three Mulberries*. This *Fruit* hath a *Purple blushing* colour, in the one resembling the *Iudges* attire who attempted *Susanna*, in the other that hue of their face which should haue beene in them, if they had beene so gracious to blush at their fault, as they were hasty to commit it. A greater sinne in them then others, because they were to punish others for the like offences: but it is no rare thing to see the great offenders hang the little.



Hee beareth *Azure*, a *Barre Argent*, three *Apples* transposed in *Base, Or*, by the name of *Harlewin, Apple called Deuon*. An *Apple* is called in *Latine pomum*, which is a generall word for all sorts of eatable fruits, inso-much as *Plin. lib. 15. cap. 22.* comprehendeth *Nuts* also vnder this name, albeit the same is most commonly taken for this sort of fruit. If we desire to haue *Apples* to continue longer vpon the *Trees* then their accustomed season of ripening, we may effect the same by wreathing of the bowes and plating them together one in another: as *Farnesius* noteth, saying, *Præter naturæ tempus, ex arbore pendebunt Poma, si ramusculos contorqueri iusserimus*: whereof he yeeldeth this reason, that by meanes of such wreathing and plating, the humor is more slowly concocted or digested, so that they cannot ripen with that maturity, as those which are not hindered of their natural passage and action. Hereby we may learne, that *Art* worketh forcibly in things meerely vegetable: how much more effectual and powerfull is education (which is reckened a second nature) in forming and reforming the conditions and inclinations of men?

Slow ripening how procured.

Force of Art.

SECT.

SECT. III. CHAP. VIII.

Plants growing on a manifold stalk.



HERTO of *Plants* growing vpon a simple body or *Stemme* with their common parts. Now of such as grow vpon a manifold stalke or tender sprigs, as *Flowers*, *Herbs*, and such like, as in example.

Sole bearing of a Rose.



A Rose vpon a Canton.



Whereunto resembled.

He beareth *Ermine*, a *Rose Gules*, *Barbed* and *Seeded*, *Gules*, by the name of *Beuerley*. Amongst *Flowers* in ancient time the *Rose* was holden in chiefest estimation, as appeareth in *Scholijs Epist. St. Hieron. de vit. Hilar.* where it is said, *Rosis apud Priscos prima gloria fuit inter flores*. Heere I doe blazon this *Rose*, *Gules*, because the word *Proper* fitteth not this flowre: for if I should blazon it a *Rose proper*, it could not bee vnderstood of what color the same were, forasmuch as *White* and *Crimson* are as proper to *Roses* as *Red*. Therefore for the more certainty I haue blazoned it *Gules*.

He beareth *Argent*, on a *Canton*, *Gules*, a *Rose Or*, *Barbed Proper*, by the name of *Bradstone* of *Winterborne* in the *County of Gloucester*. This beautifull and fragrant flowre doth liuely represent vnto vs the momentary and fickle state of mans life, the frailty and inconstancy wherof is such, as that we are no sooner borne into the world, but presently we beginne to leaue it; and as the delectable beauty and redolent smell of this pleasant flowre doth suddenly fade and perish: euen so mans life, his beauty, his strength and worldly estate, are so weake so mutable, and so momentary, as that oftentimes in the same day wherein hee flourisheth in his chiefest iollity, his beauty consumeth, his body decayeth, and his vitall breath depareth, and thus he leaueth his life as if he had neuer bene. Of this sudden fading of the *Rose* a certaine *Poet* writeth in this manner:

*Mirabar celerem fugitiua at aterapinam,
Et dum nascuntur consensisse Rosas,
Quam longa una dies, atas tam longa Rosarum,
Quas pubescentes iuuet a senect'a premit.
As fades the blushing Rose, so speedes
our flowry youth away:
It growes, it blowes, it spreads, it sheds
her beauty in one day.*

Fruit bearing plants of a manifold stalke.

Of such *Plants* that grow vpon a manifold body or stalk, there are some other sorts that doe beare fruits, as in part may by this next example appeare.

Hee



Hee beareth *Argent*, a *Cheueron Gules*, betweene *Heurt berries*, three *Heurts Proper*, by the name of *Baskerville*, in the *County of Hereford*. These (saith *Leigh*) appeare *light-blew*, and come of some violent *stroke*. But if I mistake not, he is farre wide from the matter, in that he likeneth these *rundles* vnto *vibices* or *hurts* in a mans body proceeding of a *strife*; whereas they are indeede a kind of *fruit* or small round *berry*, of colour betwixt *Blacke* and *Blew*, growing vpon a manifold stalk, about a foot high, and are found most commonly in *Forrests* and *Woodland grounds*; in some places they are called *Wind-berries*; and in others *Heurts*, or *Heurtle-berries*. They haue their time when *Straw-berries* are in season. The neere resemblance of their names caused *Leigh* to mistake the one for the other.

SECT. III. CHAP. IX.



HVS much of *Vegetables*, growing either on a single or manifold *Stemme* or *Body*. Now of such as grow vpon a bending stalk, such are *Herbs* of all sorts. And of these some are *Nutritiue*, others lesse *Nutritiue*; the first sort are in ordinary vse of diet, such are both those which produce *Graine*, and those that serue for seasoning of the *Pot*, *Salades*, and the like. Such as doe produce *Graine*, are these, and their like, *Wheat*, *Rie*, *Beanes*, *Pease*, *Barley*, *Spelt*, *Oates*, &c. Of these such are most vsual in *Coat-armour* as are *Graine*. accustomed to bee bound vp in *Sheafes*, as *Wheat*, *Rie*, *Commin*, &c. As in part by these next examples may appeare.



He beareth *Azure*, issuant out of a *Mount*, in *Base*, three *Wheate stalkes*, *Bladed* and *Eared*, all *Proper*. This is a *Venetian Coate-armour*, and pertaineth to the *Family of Garzoni*. And heere wee see a *Mount* borne, which we before mentioned, as a bearing of the nature of one of the foure *Elements*. As before we honoured the *Milstone* with the name of the *chiefe of precious stones*, so may we iustlie giue precedence to this *Plant* about all other in the world; no one kind of food being so necessary for preservation of mans life as this; which therefore the *Scripture* calles it the staffe of bread, because it vp-holds the very being of mankind; for which cause, as the *Heathens* accounted *Ceres* and others as *gods*, for inventing meanes to increafe *Corn*; so are those to be held *Enemies* to mankind, who soeuer through couetousnesse ouerthrow *Tillage*, as by *Inclosures*, and depopulations of *Villages*, &c. And how inestimable a blessing *Corn* is, may by this be conceived, that no *Country* is said to haue a *Famine*, so long as it hath *Corn*, though all other things be scarce: but if all other things abound, and *Corn* bee wanting, that one want bringeth both the name and the heavy punishment of a *Famine*.

P

Hee

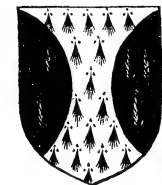
Wheate
stalks.

He beareth *Azure*, three Eares of *Ginny Wheate*, *Comped and Bladed Or*, by the name of *Grandorge*. This is a kind of *Graine* not much inferiour to our *Wheate* for vsle, but for *multiplication, beauty and largeness*, much beyond it: and of this, most vndoubtedly true is the saying of our Sauour, that one *Graine* bringeth forth *fifty*, yea and an *hundredfold*: and such should be the increafe of *Gods graces* in vs, which are not put into vs there to die vterly, but to increafe to our owne good, and the giuers glory. *Saint Paul*

makes an excellent argument heere to latisfie a very *naturall* man, touching the *Resurrection of the dead*, which is no more vnpossible, then for *dead Corne* to sprout out of the *earth*, much more flourishing, yea and more abundant th en it was cast in.

Three Rie
stalks.

He beareth *Gules*, on a *Bend Argent*, three *Rie stalks*, *Sable*, by the name *Rye*, or *Reye*. Were it, that these *Stalks* had bene borne in their proper kinde, it would haue beautified the *Coate* greatly, and made the same much more commendable for *bearing*; by how much sweet and kindly ripened *Corne* is more valuable and to be desired, then that which is *blasted and mildewd*: that being a speciall blessing of *God*, and this the expresse and manifest token of *Gods heauy wrath* inflicted vpon vs for our sinnes. As appeareth in the Prophet *Amos*, 4.9. *I haue smitten you with Blasting and Mildewe, &c.* And likewise in *Haggai* the second, the same words are vsed.

Amos 4.
Hag. 2.

The *Field* is *Ermyn*, two *Flaunches*, *Azure*, each charged with three Eares of *Wheat*, *Or*, by the name of *Greyby of Northampton shire*. It maketh not a litle to the commendation of this *graine*, that it is taken in the *Scriptures* for the faithful: where it is said, *which hath his Fanne in his hand, and will make cleane his floure, and gather his wheate into his garner, &c.*

These sorts of *Graine*, are most vsually borne in *Coat-armour* bound vp in sheefes, and banded of the same *Metal* or *Colour*; yet shall you finde their band some times of diuers *Metal* or *Colour* from them, as in this next example.

A Garbe of
wheat.

The *field* is *Azure*, a *Garbe*, *Or*, Banded *Gules*. This *Coat-armour* pertaineth to the ancient Family of *Grassenor*, of *Cheshire*, whose name was anciently written *Grosse-nenor*, that is to say, *great hunter*. They beare this *Garbe* from their Ancestors, who pretended to be of confanguinity to the most ancient *Earles of Cheshire*. Alike vnto this is borne by *Holmesbed*, sauing that the band of that *Garbe* is *Vert*. There is a kind of wretched *Cormorants*, whose *Garbs* are so fast bound that

that the poore curseth their mercilesse hearts: and such a one was *Hatto Abbot of Fulda*, who suffred *Rats* rather to eat vp his *Corne*, then he would helpe the wants of the poore: but his punishment was answerable thereunto; for the *Rats* deuoured him, though hee guarded himselfe in a *Castle* purposely built in the midst of the *Riuer Rhene*, which is there this day to be seene.

Munst. Co-
mograph.Cheuron
betweene
Garbs.

Elizabeth of immortall memorie: a *Coat* well befitting his *magnificencie and bounteous hospitalitie*, wherein he hath scarce had any *Riual* euer since.



The *Field* is *Pearle*, a *Cheuron* betweene three *Garbs Ruby*. This *Coat-armour* pertaineth to the right honourable Lord *Edmund Baron Sheffield*, Lord President of the *Counsell* established in the *North parts*, *Lieutenant* of the *County of Yorke*, and *Knight* of the most *Noble Order* of the *Garter*. An *Escoccheon* like vnto this (but of different *Colour* and *Metal*, viz. the *Field Saphire*, a *Cheuron* betweene three *Garbs Topaz*) was borne by *Sir Christopher Hatton* late Lord *Chancellor of England*, *Counsellor* to that *Peerelesse Queene*

The *Field* is *Or*, on a *Fesse Azure*, three *Garbes* of the first, by the name of *Vernon*. This is an ancient *Famille* of *Cheshire*, and descended of the worthy *Stemme* of *Vernons* that were *Barons* of *Shipbrooke*, and doe beare these *Garbes* for a difference from the elder *Houfe* that did beare *Or*, onely a *Fesse Azure*. And the reason of the bearing of their *Garbes* was, for that they would make known that they were descended from the said *Barons* of *Shipbrooke*, who anciently held of the *Earles* of *Chester*.

Garbs vpon
a Fesse.

He beareth *Azure*, a *Fesse Dauncettie* betweene six *Fesse dauncettie* *Garbes Or*, by the name of *Rayncourt*. *Leigh* calleth it a *Sheafe of Wheat*; but though it were of *Rie*, *Barley*, or *Comme*, or whatsoeuer it were (saith he) it is sufficient to call it a *Garbe*, (which is a *French* word signifying a *Sheafe*) telling the *Colour* or *Metal* whereof it is. As to their sole and diuers bearing vpon, and with *Ordinaries* betweene them, these few examples may suffice for the present. Others shall follow in their places.

Fesse dauncettie be-
tweene
Garbs.

He beareth *Argent*, three *Beane Coddes* transuerse the *Escoccheon Proper* by the name of *Harbeane*. The *Beane* in ancient times amongst the *Grecians*, was of great authority, for by it they made all the *Magistrats* of their *Common-weales*, which were chosen by casting in of *Beanes* instead of giuing of *Voices* or *Suffrages*. But *Pythagoras* taught his *Scholars* to hate the *Beane* about all other *Vegetables*; meaning perchance, that they should shun the bearing of any *Officers*: though others

Beane
Coddes.

giue other reasons of that his doctrine. Some write, that the *flowers* of the *Beanes*, though very pleasing to the smell, yet are very hurtfull to weake braines; and that therefore in the time of their *flowering*, there are more *foolish* then at other times: meaning belike those, who then distill these *flowers* to make themselves faire therewith.

Reference.

To this *Head* must be referred all other sorts of *Nutritive Herbes* borne in *Coat-armour*, whether they produce *Graine* in *Eare*, *Codde*, or *Huske*; or that they be *Herbes* for the *Pot*, or *Sallads*, as *Betonie*, *Spinage*, *Coleworts*, *Lettice*, *Purslane*, *Leekes*, *Scallions*, &c. All which I leaue to obleruation, because I labour by all meanes to passe thorow this vast Sea of the infinite varieties of *Nature*, with what conuenient breuitie I may, because *Quod breuius est, semper delectabilius habetur* in such things as these, *The shorter the sweeter*.

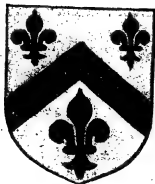
SECT. III. CHAP. X.

Herbes lesse nutritive.



Ext after *Herbes Nutritive* let vs take a taste of *Herbes lesse Nutritive*, which are either *Coronarie* or *Physicall*. *Coronarie Herbes* are such as in respect of their odoriferous smell haue bene of long time, and yet are vsed for decking and trimming of the body, or adorning of houses, or other pleasurable vse for *erie* or *sent*: as also in respect of their beautiful shape and colour, were most commonly bestowed in making of *Crowns* and *Garlands*; of which vses they receiued their name of *Coronarie*. Amongst which, we may reckon the *Rose* before expressed, to be one of the chiefe, as also *Violets* of all sorts, *Cloue-Gilloses*, *Sweet Maioram*, *Rosemarie*, *White Daffodill*, *Spikenard*, *Rose Campion*, *Daisies*, &c. But of all other, the *Flower de Lices* is of most esteeme, hauing bene from the first *Bearing*, the *Charge* of a *Regall Escoccheon*, originally borne by the *French Kings*, though tract of time hath made the *Bearing* of them more vulgar: euen as *Purple* was in ancient times a wearing only for *Princes*, which now hath lost that prerogative through custom. Out of these severall kinds I haue selected some few *Examples*, as in the *Escoccheons* following appeareth.

Estimation of the Flower de Lice.



Cheueron betweene.

He beareth *Or*, a *Cheueron* betweene three *Flower de Lices*, *Sable*. This *Coat-armour* pertaineth to the very worshipfull *Sir Henry Fanshawe Knight*, his Maties Remembrancer of his Highnesse *Court of Exchequer*. This *Flower* is in *Latine* called *Iris*, for that it somewhat resembleth the colour of the *Rainbow*. Some of the *French* confound this with the *Lily*; as he did, who doubting the validitie of the *Salicke Law* to debarre the *Females* from the *Crowne of France*, would make it sure out of a stronger Law; because (forsooth) *Lilia non laborant, neq; nent*; the *Lilies* neither labour, nor spinne: which reason excludes as well a *Laborious Hercules* as a *Spinning Omphale*.

He



He beareth *Sable* on a *Cheueron Engrailed*, betweene six *Crosses Pattee-Fitch Or*, three *Flower de Lices Azure*, each charged on the top with a *Plate*, by the name of *Smith of Nybley* in the County of *Glocester*. The *Plate* is the representation of *Silver Bullion* fitted for the *stampe*, and therefore need not haue other *Blazon* then its owne name. *Armourists* hold that this bearing of *Sable* and *Or*, answers to *Diamond* ioined with *Gold*, whereof each giueth honour to the other; and it may well befeeme a *Bearer*, whose sober and well composed

conditions are accompanied with the lustre of *shining vertues*.

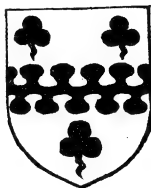


Hee beareth *Sable*, a *Bend, Argent*, betweene six *Bend inter-Flower-delices, Or*, by the name of *Redmere*. This *Coat-armour*, haue I added in regard of the varietie of *Bearing* heereof from those before handled, in as much as in this one *Escoccheon*, is comprehended the full number contained in both the former; as also to make knowne in what manner, these or other *Charges* of like *Bearing* must be placed, the same being *Borne entire*: But if they were strowed, or (as I may better terme it) *Seminated* all ouer the *Field*; then were it not a *Bend* betweene, but vpon, or ouer them; forasmuch as in such *Bearing* only the halues of many of them, or some greater or lesser portion of them would appeare aswell vnder the *Bend*, as in the limits or edges of the *Escoccheon*.



The *Field* is *Sable*, three *Lilies Slipped*, their stalkes, seeds, and blades *Argent*. These *Armes* pertain to the *College of Winchester*, founded by the renowned *Architect*, *William Wickham*, Bishop of *Winton*, who continued those many and most curious *Castles* and other buildings of *King Edward the Third*; and besides this goodly *College of Winton*, built another magnificent *College* (called the *New College*) in the *Vniuersitie of Oxford*: two such absolute *Foundations*, as neuer any *King* of this *Land* did the like. This *Wickham* hauing finished the *Castle of Windsor*, caused to be inscribed on the wall of the *Round Tower*, *This made Wickham*; which caused such as were enuious of his high fauour, to suggest vnto the *King*, that he arrogated all the honour of that great Worke to himselfe: but he pleasantly satisfied the *King*, saying, that he wrote not, *Wickham made this*; but, *This made Wickham*; because by his seruice in these Workes he had gained his *Soueraignes* princely fauour.

He

Tref files
slipped.The husband
mans callen-
der.

He beareth *Argent*, a *Fesse Nebule*, betweene three *Trefoiles slipped Gules*. This *Coat* pertaineth to *George Thorpe* of *Wanswell* in the *County of Gloucester*, *Esquire*, one of the honourable *Band* of his *Majesties Gentlemen Pensioners*. The *Trefoile* is accounted the *Husbandmans Almanake*, because when it shutteth in the leaves, it foretelleth *raime*; and therefore the *Fesse Nebule*, representing the *rainie Clouds*, is not vnaptly ioined with it. This *Leafe* being *grassy*, some may maruell I should reckon it amongst the *Coronaries*; but they must know, that in ancient *Romane* times, amongst other forts of *Crownes*, the *Graminea Corona*, or *Grassie Crowne*, was of very high honour to the wearer.

Columbines
slipped.

He beareth *Argent*, a *Cheueron Sable* betweene three *Columbines slipped proper*, by the name of *Hall of Caenurie*. The *Columbine* is pleasing to the eye, as well in respect of the seemely (and not vulgar) shape, as in regard of the *Azurie Colour* thereof; and is holden to be very medicinable for the dissolving of impostumations or swellings in the throat.

The cinque-
foile.Resemblance
thereof.

He beareth *Gules*, a *Cheueron* betweene *ten Cinquefoiles: foure, two, one, two, and one, Argent*. This *Coat-armour* pertaineth to the worshipfull *Family* of *Barkley* of *Wymundham*, which descended out of the right noble progenie of the *Lord Barkley*. This *Coat* is of an vnusall kinde of *Blazon*, and therefore I held it the fitter to be heere inserted, as a paterne for all such *Coat-armours*, whose *Charges* are marshalled in this order. The *Cinquefoile* is an *Herbe* wholesome for many good vles, and is of ancient *Bearing* in *Escocheons*. The number of the *leaves* answer to the *five senses* in a man; and hee that can conquer his affect ions, and master his senses, (which sensuall and vicious men are wholly addicted vnto) he may worthily and with honour beare the *Cinquefoile*, as the signe of his *suetoold Victorie* ouer a stronger *Enemy* then that *three-headed-Monster Cerberus*.

Gilliflowers
slipped.

Hee beareth *Argent*, three *Gilliflowers slipped proper*, by the name of *Iorney*. These kinde of *flowers* for beauty, varietie of *colour*, and pleasant *redolencie*, may be compared with the choicest attires of the *Garden*: yet because such daintinesse and affected adornings better befit *Ladies* and *Gentlewomen*, then *Knights* and men of *valour*, whose worth must be tried in the *Field*, not vnder a *Rose-bed*, or in a *Garden-plot*, therefore the *Ancient Generous* made choice rather of such *Herbes* as grew in the *Fields*, as the *Cinque-foile*, *Trefoile*, &c.

He



Blew Bottles.

Phisicall
herbs.

Aromaticall.

Hee beareth *Argent* a *Cheueron*, *Gules*, betweene three *blew Bottles*, slipped proper by the name of *Boithell*. These few examples may suffice, to shew that all others of like kind (which I for breuitie sake voluntarily passe ouer) are to be reduced vnto this head of *Coronary Herbes*; from which wee will now proceed to the *Physicall*, whose chiefe and more frequent vse, consisteth in asswaging or curing of *maladies* and *diseases*: And of these, some are *Aromaticall*, which for the most part, in respect of their familiar and pleasing nature, doe serue for the corroborating and comforting of the inward parts of mans *body*, and for that purpose are oft vied in *meates*; of which sort, are *Saffron*, *Ginger*, and such like: other are merely *Medicinnall*, and such as a man (were it not for necessity) would wish rather to beare in his *Escocheon*, then in his *belly*. Examples of which kinds I willingly passe ouer, onely as it were pointing out with the finger, vnto what head they must be reduced, if any such be borne in *Armes*. Of the *Plants, Trees, fruits*, and *Herbes* before mentioned, some are *Forren*, and some *Domesticall*, some grow in *Mountaines*, some in *Marish* and *Fenny*, grounds, some by the *Riuers*, some by the *Sea-coast*. Concerning their *causes*, *natures*, and *effects*, *Philosophers*, *Physitians* and *Herbalists*, doe seriously dispute; and doubtlesse they are the admirable worke of the most omnipotent God, who hath sent as many kinds of *medicines*, as of *Maladies*; that as by the one wee may fee our owne wretchednesse, so by the other, we might magnifie his goodnesse towards man, on whom he hath bestowed, *Fruit for meat*, and *Leaves for Medicine*.

SECT. III. CHAP. XI.



Having hitherto handled that part of our distribution which comprehendeth *things Vegetable*; proceed wee now to the other, concerning *things Sensitiue*, which are all sorts of *Animals* or *Creatures* indued with *senses*. The *Senses*, as likewise the *sensitiue Soule*, are things in themselves not visible, and therefore enstanged from *Heralds vles*; but because they reside in *Bodies* of differing parts and qualities from any other before mentioned; therefore in handling of these *sensitiue Creatures*, I hold it requisite to beginne with their *parts* (for of them the whole is raised) and these are either the *parts contained*, or *containing*, or *sustaining*.

Things Sensi-
tiue.

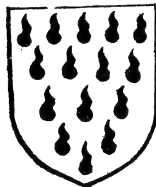
The *Parts contained* are *Humors* and *spirits*, wherof onely the first is vied in *Coate-armours*, wherein are represented sometimes *Drops* of *blood*, and sometimes *Teares*, which both are naturally *Humors contained*, though in *Armes* they are supposed no longer to be *contained*, but shed forth. The *Bearing* of this *Humor*, *Blood*, is vnderstood to be euermore borne *Drop-meale* (as I may so terme it) or by *Drops*. Which manner of *bearing* is in *Blazon* termed *Gutta*, of the Latine word *guttea*, which signifieth a *Drope* of any thing that is either by *Nature liquid*, or *liquefied* by *Art*. These *Drops* doe receiue a different manner of *Blazon*, according vnto their different *colour*, or diuersitie of the substance wherof they doe consist; as by examples shall appeare.

Humors

Blood.

Hee

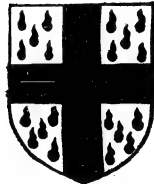
Drops of blood.



He beareth *Argent, Gutte, de Sang.* by the name of *Lemming*. These *Drops* are seldome borne of themselves alone, but rather vpon or with some other kind of *Charge*, either *ordinary* or *extraordinary*, or *ch diuidedly*, by meanes of the interposition of some of the lines of *Partition* heereafter to be handled. These are termed *Gutta de Sang.* *Quia ex guttis sanguinis constant*; Because they signifie *Drops of Blood*; wherein the life consisteth. And if the blood of those who boast of their *Generous blood* should once drope forth

of their veines, no difference would appeare betwixt it, and the meanest mans blood; vnlesse perhaps it be in this, that vsually it is more *corrupt* and *vitiated*, whereas in the poorer sort it is more healthfull and pure. Which should teach such great ones, not to prize their blood at too hie a rate, but rather to excell others in *vertues*, since they cannot surpasse in that *humor*, which is alike in all: and if they looke into the first *originals* of both sorts, they shall finde that *Adam* was the first *Ancestor* of the *poore*, as well as of the *Mighty*, and the one of them as anciently descended as the other.

Gutte de Sang.



He beareth *Argent, Gutte de Sang. a Crosse, Gules*, by the name of *Fitz*. This is the most principal and predominant humor whereby the life of all *Animals*, is nourished and continued, and whose defect bringeth present death. For the life of all flesh is his blood, it is ioined with his life: *Therefore I said vnto the children of Israel, Iee shall eate the blood of no flesh, for the life of all flesh is the blood thereof, who so euer eateth it shall be cutt off.*

Gutte de Larmes.



He beareth *Argent, Gutte de Larmes, or de Larmettes*, a *Cheueron voided Sable*, by the name of *St. Maure*. This is that other humor before mentioned: and this *Bearing* is called *Gutta de Larmes*, *Quia ex lacrymarum guttis constant*, because they represent *Drops of Teares falling*; these *Guttae*, are alwaies vnderstood to be of *colour blew*.

In blasoning of *Coate-armours* charged with *drops*, you must euermore consider the *substance* whereof they are, and to giue them a *denomination* accordingly; so shall you not need to name their *colour* at all, forasmuch as by their *substance*, their *colours* are easily conceived: whereof I will giue you some few examples in these *Escutcheons* next following; which albeit they may seeme to be vnduely bestowed with these, yet in respect of their vniforme maner of *bearing*, to wit, by *drops* (as the former) I haue chosen rather to sort them together with these, then to bestow them confusedly vnder seuerall heads.

Hee



A Turnip proper.

He beareth *Sable a Turnip Proper, a chiefe Or, Gutte de Larmes*. This is an eatable and wholeome roote and yeeldeth great reliefe to the poore, and prospereth best in an hote sandy ground, and may signifie a person of good disposition, whose vertuous demeanour flourisheth most prosperously euen in that soile where the scorching heate of *Enny* most aboundeth. This roote differeth much in nature from that whereof it is said: *And that they should not bee among you any roote that bringeth forth Gall and Wormwood.*

Dem. 29. 18.



Gutte de Eau.

He beareth *Sable, Gutte de Eau, a Canton Ermine*, by the name of *Dannet*. This word *Eau* is a *French* word, and signifieth the same that *Aqua* doth in *Latine*: which is as much to say, *He beareth drops of water*: if he should blason it in *English*, the proper colour thereof is *Argent*. This had bene a worthy *Escutcheon* for a Souldier of that *Christian Legion* called *Fulminatrix*, at whose praiers in a great drouth, God powred downe raine in the sight of the *Heathen*, as *Eusebius* testifieth; and yet they were no *Fresh-water Souldiers*, but were as ready to haue embred their *Escutcheons* with *drops of blood*, as to haue thus sprinkled them with *drops of Raine*.



Gutte de Poix.

He beareth *Argent, Gutte de Poix, a Chiefe Nebula, Gules*, by the name of *Roydenhall*. This word *Poix* is a *French* word, and is the same that we call *Pitch* in *English*. This *Coate* serueth aptly to giue warrantize of the bearing of *Chieftes*, consisting of some of the *bounded lines* before mentioned in the first *Section*. There are *Ordinaries* framed of sundry other the former sorts of *lines*, before expressed in the first *Section*, which I leaue to the stricke obseruation of the curious sencers of those things.



Gutte de Or.

He beareth *Argent a Crosse Ingrailed, Sable*, charged with *Gutta de Or*, by the name of *Milketfield*. These drops may be vnderstood to be drops, either *fusible* or *molten*, *S Gold*, either molten in the fire, or otherwise liquefied, whereby it may be distilled drop-meale.

Note, that if such kind of *Drops* be *Or*, then shall they bee taken as representations of *fusible* or *liquid gold*: if they be *Vert*, then shall they be taken to Note, be *Drops of oile Olive*, as heereafter shall appeare, when I shall speak of *Coate-armour*.

Q

ARMOUR

armours, whose fields haue no *Tincture* predominating. But to returne to the *humor* of *Blood* (from which we haue vpon occasion hitherto digressed) it is infallible that there is no *Animall* or *living creature*, but hath in it, either blood or some other kind of hote humor in quality like therunto. *Animæ nim cuiusque animalis est in sanguine*, Leu. 17. And the generall received opinion is, that the life of all things doth consist, in *calido & humido*, which is the temperature of *blood*, or of that *humor* that serueth in stead of blood to nourish and preferre life.

These *Humors* before mentioned, in respect of their moist and fluent nature, doe stand in need of some other thing to containe them: and such *containing parts*, are either the *outmost includer* which is the *Skinne* (of which we haue already spoken in the *First Section*, where we intreated of *Enures*) or the whole *body* it selfe, with the feuerall members and parts thereof; all which because they need their supports, those we will first speake of, and so descend vnto the whole bearings and parts.

Parts of support whereof we haue vse in *Armes*, are those solide substances which sustaine the body, *viz.* the *Bones*, whereby the *body* is not onely vnderpropped, but also carried from place to place, by helpe of their *ligatures* and *Sinnowes*. Of the vse of these in *Coate-armour*, you shall haue examples in these *Esgcoheons* next following.

A shin bone
surmounted
of another.



Two shinne
bones Saltire
waies.



He beareth *Sable*, a *Shinnebone* in *Pale*, surmounted of another, in *Crosse*, *Argent*, by the name of *Baines*. I doe giue this forme of *blazon* hereunto, because the first lieth neerer to the *Field* then the other doth, for they cannot be properly said to bee a *Crosse* of bones, because they be not incorporated one with another, but are diuidedly seuered by interposing the purflings.

He beareth *Sable*, two *Shinne bones* *Saltirewaies*, the *sinister* surmounted of the *dexter*. To this *Coate-armour* I giue the *blazon* vsed in the former for the reason before deliuered. Concerning bones, *Iesus Sprach* recording the fame and vertues of *Iosua*, *Caleb*, and *Samuel*, saith, *Let their bones flourish out of their place, and their names by succession remaine to them that are most famous of their children*. *Ecclef. 46. 12.* And though they seme, like the withered bones in *Ezechiels* vision, yet shall they reuiue againe by vertue and power of him, who died on the *Crosse*, and of whom it was said, *Not a bone of him shall be broken*. Thus in brieue you see the vse of these parts of support.

SECT.

SECT. III. CHAP. XII.



IN following the tract which our *Method* first chalked out vnto vs, we are at length come to such *Blazons* as do present to the eie those *senstiuue* things which wee called the *Containing*, because they are the mansion, in which not onely the *blond* and *spirits*, but also the *bones* (which wee named the parts *sustaining*) are enclosed. These are *Animals* or *living creatures*, with their parts and members. An *Animal* is any substance consisting both of a *Body* fitted for diuers functions, and of a *Soule* giuing *Life*, *Sense*, and *Motion*. In the handling whereof, it might be a *scruple*, whether the *bearing* of such creatures *whole* should haue precedence in their *bearing* before their *parts*, and also in what ranke and order the feuerall kindes of creatures are to be *marshalled* by vs, that thereby the dignitie of their *bearing* may be best conceiued; because the dignitie of those things that are *born* in *Coat-armour*, being truly knowne, and duly considered, doth not a little illustrate the worthinesse of the *Bearers*, in the displaying of their *Ensignes*: for taking away these *scruples*, I hold it requisite before I proceed to giue *Examples*, first to set downe certaine Notes by way of introduction to that which followeth, shewing how the dignitie of these *Animals*, heereafter to be handled, is to be accounted of, either in a *relative* respect of things of *distinct* *Natures* compared one to another, or in a *comparatiue* reference of *Animals* of the same kinde, each to other.

This *dignitie* cannot bee better vnderstood, then by taking a considerate view of that *Order*, which the *Author* of all *Order*, and the most wise and powerful *Disposer* of all things, did obserue, not onely in the creation of the *elementall*, but also of the *elementarie* parts of the *World*, with their feuerall *Ornaments*, wherein he obserued a continuall progresion from things of *lesse* *perfection*, to things *more perfect*. For was there not a *Chaos*, without forme and void, before it came to that admirable beautie, whereof it is said, *Let it be as very good*? In the *Celestials*, the *Sunne* (the glory thereof) was made after the *Firmament*, and the *Night* was before the *Day*. In the *inferiour bodies*, the *vegetables*, as *Trees*, &c. were made before *senstiuue* and *living creatures*; and amongst these, the *Fishes* (which haue neither *breath* nor *voice*, and therefore *imperfecter*) were before the *Fowles*; and both of them before *terrestriall creatures*; and all of all sorts before *Man*, made after *Gods Image*, for whose seruice all other things were made, as he was made for *Gods* seruice. Moreover, in the creation of *Man*, the *Body* was before the *Soule*, which yet is a thing incomparable of more perfection.

By this rude draught of *God* and *Natures* admirable *Method*, you may conceiue the *naturall dignitie* of those *creatures*, as often as they shall occurre in *Armorie*. But as *Art* hath not alwaies the same *end* which *Nature* hath, (because the one intendeth the *being*, the other the *knowing* of things) so is not the *Method* of both alwaies alike in attaining their *ends*: for *Natures* proceesse is a *simplicibus ad composita*, from the single parts to the whole, whereas *Art* descendeth from the *compounds* to the *simples*: in imitation whereof, we shall in this our progresse, follow this course, that first euery whole *bearing* of any *Animal* shall

Definition of
Animal.

Dignitie of
Animals how
vnderstood.

Order of
God in na-
ture.

Diuers ends
of Art and
Nature.

Whole bearing needfull to bee first knowne.

shall precede, and then such *parts* and *members* thereof as vsually are borne; for so euery one that first hath seene the *whole*, will discern the *parts* the better, whereas he that seeth a *part* (hauing neuer seene the *whole*) knoweth not whereof it is a *part*.

Twofold dignitie.

Neither must we heere precisely esteeme the *worth* of euery bearing by this order of *Nature*, because *Arts* doth sometimes stampe a *peculiar note* of dignitie, for some particular respect, as for some especiall *use*, *qualitie*, or *action* in the things. And this *dignitie* or *nobilitie* may haue a twofold relation; the one betwixt *Animals* of diuer kinds, as a *Lion* and a *Spaniel*, a *Wolfe* and a *Lambe*; the other betwixt things of one kinde, as *whelpes* of one litter, whereof yet one may be nobler then the other, as the one will run to the *Chase*, the other to the *Pottage Pot*. And forasmuch as the liuing things before mentioned, as well *vegetable* as *sensitiue*, haue their *peculiar vertues* worthy imitation, as also their particular *VICES* to be eschewed, and that it is a chiefe glorie to *Gentlemen* of *Coat-armour*, to haue their *vertues* displayed vnder the types and formes of such things as they beare; it is to be wished that each one of them would considerately examine the *commendable properties* of such significant *tokens* as they doe beare, and doe his best to manifest to the world that he hath the like in himselfe: for it is rather a dishonor then a praise for a man to beare a *Lion* on his *Shield*, if he beare a *Sheepe* in his *Heart*, or a *Goose* in his *Braine*: being therein like those *Ships* which beare the names of *Dread-nought*, *Victory*, and the like, though sometimes it speed with them contrary to their *Titles*. A true generous mind will endeavour that for his *selfe-vertues* he may be esteemed, and not insist only vpon the fame and merits of his *Progenitors*, the praise whereof is due to them, and not to him:

*Nam Genus, & Prauos, & quæ non fecimus ipsi,
Vix ea nostra voco.* —

*Great Birth, and Bloud, and Ancestors high worth,
Call them not thine, but what thy selfe bring it forth.*

And now we will proceede to some particular precepts, concerning things *Sensitiue* borne in *Coat-Armour*. Wherein first obserue, that all sorts of *Animals* borne in *Armes*, or *Ensignes*, must in *Blazoning* be interpreted in the best sense; that is, according to their most *Generous* and noble *Qualities*, and so to the greatest honour of their *Bearers*. For example: the *Fox* is full of *wit*, and withall giuen wholly to *Filching* for his pray: If then this be the *Charge* of an *Escocheon*, we must conceiue the *qualitie* represented, to be his *wit* and *cunning*, but not his *Pilfering* and *Stealing*, and so of all other. All *Beasts* of *Savage* and fierce nature, must be figured and set forth in their *Most noble* and *Fierce action*; as a *Lion* Erected bolt vpright, his *Mouth* wide open, his *clawes* extended (as if hee were prepared to rent and teare;) for with his *Teeth* and *clawes* hee doth exercise his fiercenesse: In this forme he is said to possesse his *Vigor* and *Courage*; and being thus formed, he is said to be *Rampant*. A *Leopard* or *Wolfe*, must be pourtraied going (as it were) *Pedetentim* step by step; which forme of action (saith *Cassian*) uttereth their *naturall disposition*, and is termed *Passant*: All sorts of placable or *Gentle-nature*, must be set forth according to the most noble and *Kindlie action* of euerie of them; as a *Horse* *Running* or *valting*, a *Greyhound* *coursing*, a *Deere* *Tripping*, a *Lambe* *going*, with a *smooth* and *calie* pace, &c. When you describe any *Beast*, you must euer preferre the *Right foot* before

Rule 1.

Rule 2.

Rule 3.

Rule 4.

Rule 5.

before the *Left*, for that euerie *Beast* *naturallie*, first moueth the *right foot* in his going, and then his *left*: because *Pars dextra* (saith *Aristotle*) *est principium motus*, *The right side is the beginning of motion*: and therefore thus to describe them, is to set them forth in their commendablest fashion; for *Dispositio laudatissima Animalis est, ut in omnibus dispositionibus suis sit secundum cursum naturæ: That is the best disposition of euery creature, which is most agreeable to Nature*. Notwithstanding that the *Bearing* of things *properly* (whether *vegetable* or *sensitiue*) is specially commended, yet must not such peculiar commendation bee extended to derogate from the dignitie of other *Bearings*, as if they were of no esteeme, in regard they be not borne *properly*: for there are as good and honourable intendments in these as in them, *data paritate gestantium*, if they bee as *ancient* as the former, and their *Bearers* of equall estate and *dignitie*; which is not the least respect that must be holden in the esteeme of *Coat-Armour*, *Quia Arma nobilitatem sumunt à persona gestantis: Armes are honoured by the Bearers*. And sometimes the *variation* from the *propertie* may be of purpose to represent some other *qualitie*, which may be no lesse honourable then the *proper*. Besides, Note, it is one thing to beare a liuing creature, in colour or in *action* diuers from *Nature*; and another, to beare him *repugnant* or *contrarie* to *Nature*: for the former may be borne commendably, but this latter sort of *Bearing* is holden disgracefull, or rather is condemned for *false Armes*, and therefore not worthe of *Bearing*. In the *Blazoning* of things borne in their *naturall colour*, whether the same be *celestiall* or *sublunary*, it sufficeth to say, Hee beareth this *Sunne*, *Moon*, *Starre*, *Comet*, *Meteor*, *Beast*, *Bird*, *Fish*, *Fowle*, *Plant*, *Tree*, *Herbe*, *Flower*, &c. *Proper*; without naming of any colour: for by *Proper* is euermore vnderstood his *naturall colour*.

Commendable bearing.

A cheefe respect.

Rule 1.

Generall obseruation.

As touching the *Dignitie* of things borne in *Coat-Armour*, I haue already shewed how the same is to be reckoned in the *Order of Nature*; but if it be considered according to vulgar estimation, then we must hold this for an obseruation that seldom faileth, that sith euery particular *Empire*, *Kingdom*, and *Nation* haue their distinct *Ensignes* of their *Soueraign iurisdiction*; looke what *Beast*, *Bird*, *Fish*, *Fowle*, *Serpent*, &c. he that swaith the *Soueraigntie*, doth beare for his *Royal Ensigne* in each particular nation, the same is accounted there to be of greatest dignitie. So is the *Bearing* of the *Lion* chieflie esteemed with vs in *England*, because he is borne by his *Majestie*, for the *Royal Ensigne* of his *Highnesse* *Imperiall Soueraigntie* ouer vs: So is the *Bearing* the *Eagle* esteemed amongst the *Germans*: and in like sort the *Flower-de-lis* amongst the *Frenchmen*. *Four footed Beasts*, whether they be *Borne Proper* or *Discoloured* (that is to say, *varying* from their *Naturall colour*) are to be esteemed more worthy of *Bearing* in *Coat-Armour* then either *Fishes* or *Fowles* are, in regard they do containe in them more worthe and commendable *Significations* of *Nobilitie*. Amongst things *Sensitiue*, the *Males* are of more worthe *Bearing* then the *Females*. Some man perhaps will tax me of inconsideration, in not treading the vsuall steps of *Armourists* in the handling of these *sensible creatures*, for that I doe not preferre the *Lion* (in respect of his *regall Soueraigntie*) before all other *terrestrials*. For clearing of my selfe in this point, I must plead, that the precept of my prescript method hath tied me to another forme, and doth enforce me to preferre other beasts in place, before those which otherwise are preferred in *dignitie*. And albeit I cannot say there was any priority of time in the

creation

Priority to
be observed.

The Authors
prefixed
order.

creation of Beasts, because God spake the word, and it was done, he commanded, and they were created; neuertheless, in regard of discipline, there is a priority to be observed, wherein those things that doe promise vs a more easie access to the distinct knowledge and vnderstanding of the succeeding documents, ought to haue the precedence.

The order that I prefix to my self in treating of these Beasts, shall concur with the Table of this present Section, pag. 80. as first to set downe Animals of all sorts liuing vpon the Earth: secondly, such as liue about the Earth, as Fowles: thirdly, Watery Creatures: and lastly, Man. And because of the first forte, some are Gressible hauing feete, and some creeping or Gliding, as Serpents: we will beginne with the Gressible; and first with such Beasts as haue their feet solid or vndiuided, or (as I may terme them) Inarticulate, that is to say, without roes; then will I proceed to such as haue their Feet cleft in two, and lastly to Beasts that haue their Feet diuided into many.

SECT. III. CHAP. XIII.

Vse of demonstrations.



Auging deliuered diuers Rules and Obseruations concerning liuing things and their parts in Genere, I will now annex such examples as may demonstrate these feuerall sorts of bearing, so far as much as demonstrations giue life and light to ambiguous and doubtfull precepts, as Aristotle Ethic. 7. noteth, saying, *Demonstrationes sunt perfectiores & nobiliores, quando inducuntur per orationes dubitabiles: Demonstrationes are euer best, after doubtfull passages.* Of these briefly, as in the next Escoccheon. The inuention of Armes wherein Beasts or their parts are borne, are borrowed (saith Sir Iohn Ferne) from the Hunnes, Hungarians, Scythians and Saxons, cruell and most fierce Nations, who therefore delighted in the Bearing of Beasts of like nature in their Armes, as Lions, Beares, Wolves, Hyenes, and such like; which fashon likewise came into these our Countries when those barbarous people ouer-ran with conquest the West part of Europe. Now to the end that the Rules and Obseruations formerly set downe, may receiue both life and warrant by precedents, I will now exemplifie them in their order. And first of whole-footed Beasts, with their Members.

Bearing of Beasts and their parts.



Honorable bearing of parts.

Pride of the Elephant.

that if you praise them, they will kill themselves with labor; and if you commend another about them, they will breake their hearts with emulation. This beast is so proud of his strength, that hee neuer bowes himselfe to any, (neither

(neither indeed can he) and when he is once downe (as it vually is with proud great ones) hee cannot rise vp againe. It was the manner of such as vied the force of Elephants (in set battles) to prouoke them to fight by laying before them things of Scarlet or Crimson colour to make them more furious: as wee may see 1. Machab. 6. 34. And to prouoke the Elephants for to fight, they shewed them the blood of Grapes, and Mulberies. Furthermore they were placed in the strength and heart of the battle. As in the same Chapter appeareth, where it is said, And they set the beasts according to their ranges, so that by euery Elephant there stood a thousand men armed with coats of maille and Helms of brasie vpon their heades; and vnto euery Beast were ordained five hundred Horsemen of the best, Ibid. 35. Which were ready at all times where soeuer the beast was: and whithersoever the beast went, they went also and departed not from him, Ibid. 36. The hugeness and incomparable strength of this beast, may be conceived by this, that he bare thirty two fightingmen in strong Towers of wood fastened vpon his backe. As we may see expressly set downe in the same Chapter, in these words: And vpon them were strong Towers of wood that couered euery beast, which were fastened thereon with instruments: and vpon euery one were thirty two men that fought in them, and the Indian that ruled him: Ibid. 37.

Elephants how prouoked to fight.

1. Mac. 6. 34.

The incomparable strength of the Elephant



smooth, as in this next example.



Hee beareth Sable on a Fesse betweene three Elephants heads, Erased Argent, as many Molets of the first, by the name Pratte. When any part is thus borne with liggess, like peeces of the flesh or skinne, depending, it is termed erasing, of the Latine word *erado*, to scrape or rent off, or of the French, *Arrasler*, of the same signification. This being the first place of such bearing, I thought good heere to obserue that this Erasing and Couping are the two common accidents of parts borne. Couping is when a part is cut off

Three Elephants heads

The Field is Purpure, the Proboscide, Truncke, or Aproboscide of an Elephant in Pale Couped, Flexed and Reflexed, after the forme of a Romane S, Or Bara pag. 147. setteth down this for the Coat of Cynus King of Scythia, where also he noteth that Idomenes King of Thessaly, the son of Deucalion did beare Gules a Proboscide of an Elephant after this manner Argent. The Elephant hath great strength in this part, and vseth it for his Hand, and all other uses of agilitie, wherein Nature hath recompensed the vnaptnesse of his legges, which other

beasts do vse to such seruices. The Roman Historians, do relate of an Elephant of a huge greatnesse caried in a shew about Rome, which (as it passed by) a little boy pried in his Proboscis, therewith beeing enraged he cast vp the child a great height, but receiued him againe on his Snowt, and laid him down gently without any hurt, as if the beast had considered, that for a childish fault, a childish fright were reuenge enough.

Hee

A Fesse between three Horses.



whereas the *Lions*, is his owne : and if the *Horse* be not mounted, he fights *auersse* turning his heeles to his adueriary, but the *Lion* encounters affront, which is more manly. It is obserued of the *Horse* (as also of other wholefooted beasts) that their *Legges* are at the first as long as euer they will be : and therefore young *foales* scratch their *Eares* with their *hinder foot*, which after they cannot doe, because their *legges* grow onely in *biguesse*, but not in length, *Plin. lib. 11. cap. 48.*

A Horse head couped.



He beareth *Gules* a *Horsehead*, *Couped Argent*, by the name of *Marshe*. The neighing of the *Horse* is token of his great courage, as appeareth, *Iob 39. Hast thou given the Horse strength, or covered his Necke with neighing ?* Whose fiercenesse also he singularly describeth thus : *He swalloweth the ground for fiercenesse and rage, and he beleeueth not that it is the noise of the Trumpet. He saith among the Trumpets, Ha, Ha, He smelleth the battle as farre off, and the noise of the Captaines and shouting.*

A Horsehead couped on a Canton Ermine.



He beareth *Ermine* on a *Canton*, *Sable*, a *Horsehead*, *Couped Argent*, with a *Bitte* and *Raines*, *Gules*, by the name of *Brixston*. The vndantable *Courage* of the *Horse*, *Iob* in the forecited Chapter doth pourtraie most liuely, saying : *Hast thou made him afraid as the Grasshopper ? his strong neighing is fearfulfull. He diggeth the valley, and reioiceth in his strength, and goeth forth to meete the Harmed man. He mocketh at fear, and is not afraid, and turneth not backe from the sword. Though the Quiver rattle against him, the glittering spear and the shield. To gouernhim no lesse needfull is the Bit and Raines sometimes to hold him in, then is the Spurre to put him forward : and therefore David likens an vnruely man, to a Horse, which thou must keepe in with Bit and Bridle, lest he fall vpon thee.*

Hee



ther a stupidity, then a commendable vertue, therefore they haue turned the *Ass* to be an Embleme of reproch and dulnesse : and some thinke the first custome of noting a *Cuckold* with the *fork* of two fingers (which we call *Hornes*) was an imitation of the *Asses* long *Eares*, which he seemed worthy of for his folly, whom a *wily woman* could make such an *Ass*. But there are many such *careed creatures* which cannot brag.



a *Sponge* : whereby we are admonished not to bestow our time, charge, and travell in matters of small moment : and not (as wee say in our *English prayerbooke*) make more adoe about the *broth* then the *meat* is worth.



Hee beareth *Argent*, a *Fesse* betweene three *Asses* Three *Asses* *Passant*, *Sable* by the name of *Askewe*. The *Ass* is the *passant*. liuely Embleme of *patience*, whom therefore our blessed Sauour (being *Patience* and *humility* it self) honored with his owne riding ; which haue made some to fancy euer since that time, that the *blacke line* on the *ridge* of all *Asses* backs, thwarted with the like ouer both the *shoulders*, is stampd on them as the *Marke* of his *Crosse* whereon he was to shew his *patience* by suffering for vs. But because men account *Patience* rather

He beareth *Argent*, an *Asses* head *Erased*, *Sable*, by the name *Hocknell*, *Cheshire*. In the second of *Kings*, we read that *Benhadad* King of *Aram*, did beset the Citie of *Samaria* with his Host, and laid so strait siege thereunto, as that an *Asses* head (which as it seemeth was reckoned amongst things of least esteeme) was valued at fourefcore peeces of Siluer. Which perhaps gaue occasion vnto the old Prouerb : *Asini caput ne laues Nitro : Wash not an Asses head with Niter ;* which is a matter white like salt and full of holes as

Hee beareth *Gules*, a *Mule* *passant*, *Argent*, by the name of *Moyle*. The generation of *Mules* seemeth to be the inuention of *Anah* the sonne of *Zibeon*. For it is said, *Genesis 36. This was Anah that found Mules in the wilderness, as hee fed his Father Zibeons Asses.* Who not contented with those kindes of beasts which God had created, found out the monstrous generation of *Mules*, betweene an *Ass* and a *Mare*. A *Mule* depicted *passant*, hath his chiefe grace.

R

SECT.

SECT. III. CHAP. XIII.

Beasts whole footed.



Four-footed Beasts armed with horns

AFTER Beasts wholefooted, succeed those, who are *clown-footed*, whether into *two parts* or more. And first, for those which haue their feet diuided into two parts onely, they are for the most part *Armed with horns*, as the following examples shall illustrate. And by the way this must be noted, that these *horned beasts*, besides that their members are borne *Couped*, and *Erased* (like other Beasts) haue also their *heads borne Trunked*: an accident that seldom befallerh Beasts of other kinds. Which forme of bearing you shall hereafter see in due place.

A Bend with three Calues



He beareth *Argent on a Bend Sable, three Calues Or*, by the name of *Vale*. If these *Calues* line to *beats Hornes* which differ either in *Metal* or in *Colour* from the rest of the body, then must there special mention of such difference in *Blazoning*, as you shall see in the next example. *Plinie* saith, that *Nature* seemed to sport her selfe in making such variety of *horns of beasts*, as so many feuerall kindes of *weapons*, wherewith they come *armed* into the *Field*; for in some she hath made *knagged and branched*, as in *Red and Fallow deare*; in others *plaine and uniforme*, without *Tines*, as in *Spitters*, a kind of *Staggers* which thereupon are called in *Latine*, *Subulones*, and that their *horns* are like to the blade of a *Shoemakers Awle*; but of all other, the *horns of the Bull* may most properly be called his *Armes*, they being of so piercing and violent a stroke as hardly can be resisted.

A Bull passant



He beareth *Ermine, a Bull passant Gules, Armed and vnguled Or*, by the name of *Bemill*. The *Bull* is the *leader* amongst ruther beasts, & through hope of his increase of breed, he is priuiledged to range in all pastures with free ingresse and egress. The *Bull* being gelt changeth both his nature and name, and is called an *Oxe*. The *Athenians* to signifye their gratefulnesse for the laborious trauell of the *Oxe*, did stampe the similitude of an *Oxe* vpon a certaine coine which they called *Didrachma*, which piece contained two *Drachmaes*, which maketh of our money little more then *Eleuen pence-halfpenny*. Whereupon this *Prouerbe* was grounded, *Per linguam Bos inambulatur*: The *Oxe* walketh up and downe with the tongue. Reprouing thereby the dishonesty of those *Advocates*, that (hauing receiued bribes of the *aduersary*) doe from thenceforth seeke to peruert and poison the cause of their *Client*, either by betraying of his cause to his *Aduersary*, or else by not pleading, or by *couenous* pleading, vtterly to defeat his *Client's* right. *Ab his & similibus serua nos Domine.*

Hee



the aire, and receiuerh them againe, doubling their eleuation with renewed rage and strength, vntill they be vtterly confounded.



be blessed and eternized to all future Posterities.



if any other *Head* chance to be borne in this kinde.



killing (as was said of the great Stag at *Killingworth*) but most vnfit for flying.

R. 2

He beareth *Argent, a Bull's Head Erased Sable*, by the name of *Carlack*. The *Bull's Head* may signifye a man enraged with desire of reuenge, whom nothing can satisfie but the vtter spoile and ruine of his aduersarie. The strength of the *Head* and the *Necke* of a *Bull* is very great, and his forehead seemeth to be made for fright, inasmuch as hee is of some thought to be named *Taurus*, a toruitate, in respect of his stern and gastly looke: his horns are strong and sharpe, wherewith hee tosseth great and weightie beasts into

Bulles head Erased.

The *Field* is *Luna*, a *Cheueron* *Mars* betweene three *Bulles* heads *Couped* *Saturne*, *Armed* *Sol*. This *Cosm-armour* pertaineth to the *Right Noble Family* of *Thomas Bulleine Lord Hoo and Hastings, Vicount Rochford*, who was created *Earle of Wiltshire*, and of *Ormond*, by the renowned *King of famous memorie Henry the Eighth*, who married the vertuous and beautilous *Ladie Anne* daughter of the same *Earle*, and *Mother* to the most *Glorious Queene Elizabeth*; the memorie of whose long, most prosperous, and flourishing *Gouernment*,

Cheueron betweene three Bulles heads couped.

He beareth *Gules, a Cheueron betweene three Bulles Heads Argent, Armed Or*, by the name of *Baynham*. Some *Blazoners* (by what reason induced I know not) doe terme this kinde of *Bearing*, *Cabosbed*, being deriued of the *Spanish* word *Cabeça*, signifying a *Head*; but *Bara* a good *French* *Armourist*, holding it impertinent, vseth not this word at all; but *Blazoneth* it a *Bulles Head* only: because any *Head* thus borne, is vnderstood to be so cut off, as no part of the *Neck* be appendant to the same; and therefore this *Blazon* will serue

Bulles heads truncked.

Stagge on a Mount.

When called a Hart.

A Stagge
standing.

He beareth *Sable*, a *Stagge* standing, *Argent*, attired and vnguled, *Or*, by the name of *Iones of Monmouthshire*. The *Stagge* which erst you saw *Couchant*; you now see standing, as listning to the approach of any danger. And nature hauing denied this beast other securities, yet hath indued him with two excellent fauours above others; the one, exceeding quicknesse of *hearing*, to foreknow his hazards, and to the sooner to prevent them, (for which cause, the *Stagge* amongst the *Emblemes* of the five senses, representeth the *Hearing*;) the other, exceeding *speed* of foot, to flie from the danger when it approacheth.

A Stagge
tripping.

He beareth *Argent*, a *Stagge* *Tripping Proper*, *Armed* and *Vnguled*, *Or*, by the name of *Holme*. The *Hart* borne in *Armes* (saith *Vpon*) betokeneth sometimes one skilfull in *Musicke*, or such a one as taketh a felicity and delight in harmonie: Also, a man that is *wise* and *politike*, and well *foreseeth* his times & opportunities: A man vnwilling to assaile the *Enemy* rashly, but rather desirous to stand on his owne *Guard* honestly, then to annoy another *wrongfully*.

A Stagge
springing.

He beareth *Vert*, a *Stagge* *Springing* forwards, *Or*, by the name of *Gillland*. *Pliny* saith, that *Hornes* are so mollified with waxe whilest they are yet growing vpon the heads of the beasts, that they may be made capable of sundry impressions, and are made diuisible into many parts: but *Nature* needed not this device, neither can *Art* forme a fashion of more stately decency, then she hath done on the *Stagge*. All *Hornes* in a manner be *hollow*, saue that towards the pointed *tippe* they be solid and massie. Only *Deere*, both *redde* and *fallow*, haue them solid thorowout.

A Stagge in
his full
course, pro-
secuted by a
brace of
dogges.

He beareth *Azure*, a *Stagge* in his full course, *Or*, hotly prosecuted by a *Brace* of *Dogges*, *Argent*, all *Benwaies* and at *random*, by the name of *Tardeley*. Though *hornes* be assigned to the *Stagge*, *Bucke*, and other like *Beasts*, for *weapons*, both *offensive* and *defensive*, yet doe they seldome vse them to those ends; being therein like many *Gallants* well attired and *Armed*, but it is more for *show* then for *use*, when it comes to prooue. So *David* speakes of some, who carrying *bowes*, turned their *buckes*; as hauing *Armes*, but wanting *Hearts*. And it may be, the *Hart* hath his name, as *Mons à mouende*, for being *Hartlesse*: but sure it is, that all the *Armour* in the *Tower* is not enough to arme a *Dauid's* heart.

He



He beareth *Vert*, a *Fesse*, betweene three *Bucks*, in full course *Or*, by the name of *Robertson*. This kind of *Three Bucks* is called *Cervus Palmatus*, for the resemblance that his *Hornes* haue with the *Hand* and *Fingers*. This *Beast* reposeth his safetie cheeflie in *Flight*, wherein he is verie swift in case of pursuit: his colour most commonlie *Sandie*, with a *Blacke* *stroke* along his *Backe*; their *Sides* and *bellies* spotted with *White*, which *spots* they lose through age: their *Females* are more variable in colour, as being sometimes all *white*.



He beareth *Vert*, a *Cheueron* *Argent*, betweene three *Robuckes* in full course, *Or*, by the name of *Robertson*. Three *Robucks* in full course. As verie a *Coward* as this *Beast* is, which thus sleeth with his *weapons*, yet two times there are when hee dares turne head on his foe: the one is, when it is for his life, as when hee is chased out of breath, and his strength so spent, that he cannot by flight escape: *Desperatio facit audacem*: hee is more then a *Coward* that will not fight when he sees his case desperate: and therefore it is a generall rule in good policie, neuer to

put them to the vtmost exigent and extremitie, with whom we desire to preuaile: according to the old English prouerbe, *Compell a Coward to fight, and hee English Pro- uerbe, will kill the Diuell*: which was the cause that the *Romans* landing in this *Kingdome*, burnt their owne *Navy*, thereby to enforce the *Army* to be resolute, by despairing of any escape or returne by Sea againe. The other time of the *Stagges* courage is for his *Loue*, at which time hee will fight to the death with his *Rinall* or hinderer of his hot desire.



He beareth *Azure*, three *Bucks* tripping *Or*, by the name of *Greene*. The *Bucke* is a worthy *Beast*, and hath *Three Bucks* tripping. a degree and measure of all the properties of the *Stag*, but commeth farre short of his *statelynes* and *boldnes*, (for there are degrees of courage euen amongst *Cowards*.) And *Nature* hath made his *horne* rather broad, for a *defensive* buckler, then *sharpe* as the *Stagges* for the *thrust*. Their best qualitie is, that they are *sociable*, *Sociableness* of fallow *Deere*. and loue to keepe together in *Heards*; which is the property of all harmelesse and peaceable *creatures*, which are of comfort and courage only in company; whereas all *Beasts* and *Birds* of prey are giuen to wander *solitarie*, neglecting societies: and that made the *Philosopher* say, that a *solitarie* and *unsociable* man, was either a *Saint*, or a *Diuell*.

Hee

Staggess at
gaze.Female
Deere
borne.

Arist. Top.

rare Bearing, heere next following.

Hindes
counter-
tripping.

Pimlib. 9.

left the Females altogether disarmed : whereof Martial writeth in this manner,

Martial.

*Dente timetur aper; defendunt cornua Cernuum:
Imbellis Dama, quid nisi prada sumus?*

*The Boares Tuskes him protect; the Hart trusts to his Horne:
We harmlesse armelesse Hindes for prey are left forlorne.*

Staggess
heads cou-
ped.Anires of
Gentle-
women.

He beareth *Argent*, three *Staggess Heads, Couped Sable*, by the name of *Rigmayden*. Some authors are of opinion, that the attires of *Gentle-women's Heads*, were first found out and devised, by occasion of the sight of the *Horns* of this *Beast*, because they are seemly to behold, and doe become the *Beast* right well: and that *Nature* bestowed *Horns* on them, more for *Ornament* then for *Assault*, appears by this; that they repose their safetie, rather in their *Speedie foot-man-shippe*, then in the strength of their *Heads*. The times of the *Staggess Head* doe increase *Yeeres*, vntill he hath accomplished the full number of *Seuen Yeeres*, and then decreaseth againe.

He



He beareth *Gules*, three *Bucks Heads, Couped, Or*, by the name of *Deering*. The bearing of the head of any living thing, betokeneth *Iurisdiction* and *Authority* to administer *Iustice* and to execute *Lawes*: For the greatest esteeme of the *Head* in *Coat-Armour*, is in respect of the more noble use thereof; for by it is the whole bodie gouerned and directed, and is called in *Latine Caput*: *Quia capiat omnes sensus*, and he that is a *Head* should bee fitter to haue all his *Senses* about him, as the *Head* hath.



He beareth *Argent*, on a *Fesse Sable*, three *Staggess heads, Erased Or*, by the name of *Bradford*. *Lacie* (in his nobilitie) saith, that the *Head* of any *Beast* borne *Erased*, as this is, is one of the best manner of *Bearings*. The *Heads* of such *horned Beasts*, were wont to be held *Sacred* to *Apollo* and *Diana*; perchance because *Diana* signified the *Moone*, which is herselfe a *horned Creature*, and *Apollo* for being a good *Bow-man*, deferred the *Horns* for his reward.



He beareth *Argent*, a *Buckes Head Gules*, by the name of *Trye*. Of all the parts or members of *Beasts, Birds, trunked*, or other living things, the bearing of the *Head* (next to the whole bearing) is reckoned most honourable, for that it signifieth that the Owner of such *Coat-armour* forced not to stand to the face of his enemy.



He beareth *Argent*, three *Raine Deeres heads, Sable*, Three *Raine*- by the name of *Bowet*. If you should haue occasion decrees heads to make mention of the *Hornes* of any sort of *Deere*, by reason that they be of a different *Metal* of *Colours* from their bodies, you must terme them *Attired*. If (vpon like occasion) you shall speake of their *Clawes*, you must say they be *unguled*, of the *Latine* word *ungula*, which signifieth the *Hoofe* or *Clawes* of a *beast*.

This

Three attires
of a Stagge.

Lianus noeth.

An Vnicorne
Seiant.

no. But the great esteeme of his *Horne* (in many places to be scene) may take away that needlesse scruple.

An Vnicorne
stripping.

He beareth *Gules* an *Vnicorne stripping*, *Argent*, *Armed*, *unguled*, *Or*, by the name of *Musfertion*. Touching the invincible nature of this beast, *Iob* saith, *Wilt thou trust him because his strength is great, and cast thy labour onto him? Wilt thou beleue him, that he will bring home thy seed, and gather it into thy barn? And his vertue is no lesse famous* then his *strength*, in that his *Horne* is supposed to be the most powerfull *Antidote* against *poison*. Inasmuch as the generall conceits, that the wild beasts of the *Wildernesse*, vse not to drinke of the *Pooles*, for feare of venomous *Serpents* there breeding, before the *Vnicorne* hath stirred it with his *Horne*. Howsoever it be, this *Charge* may very wel be a representation both of *strength* or *courage*, and also of *vertuous* dispositions and abilities to doe good; for to haue *strength* of *body*, without the *gifts* and good *qualities* of the *mind*, is but the property of an *Oxe*; but where both concur, that may truly be called *manlinesse*: and that these two should comfort together, the *Ancients* did signifie, when they made this one word, *Virtus*, to imply, both the *strength* of *body*, and *vertue* of the *minde*.

Hee

This Field is *Sol*, three *Attires* of a *Stagge*, borne *Barry*, *Saturne*. This *Coate-armour* pertaineth to the renowned Family of the most *Hight*, *Puissant* and *able Prince*, *Fredericke* late *Duke of Wirtemberg*, and *Tec. Count* of *Mountbeliard*, *Lord of Hohenheim*, and *Knight* of the most noble *Order* of the *Garter*. The *Stagges* hauing cast their *Hornes* doe skulke in secret and desolate places, because they find themselves disarmed and destitute of their former strength, which maketh them more carefull of their safety, as *ce*.

Three Vni-
cornes cur-
rent.

He beareth *Sable*, three *Vnicornes* in *pale*, *Current*, *Argent*, *Armed* *Or*, by the name of *Farrington*. It seemeth by a question moued by *Farnesius* that the *Vnicorne* is neuer taken alieu; and the reason being demanded, it is answered, that the *greatnesse* of his mind is such, that he chooseth rather to die then to be taken alieu: where in (saith hee) the *Vnicorne* and the *valiant minded Souldier* are alike, which both contemne death, and rather then they will be compelled to vndergoe any base *seruitude* or bondage they will lose their liues.

Three Vni-
cornes head
couped.

Hee beareth *Gules*, three *Vnicornes* heads *Couped*, *Argent*, by the name of *Shelly*. The *Vnicorne* is an *untameable* beast by nature, as may be gathered by the words of *Iob*, *cap. 39*. *Wilt the Vnicorne serue thee, or wilt he carry by thy Crib? 13. Canst thou bind the Vnicorne with his hand to labour in the furrow, or wilt hee plow the vallies after thee? After all these clown-footed Beasts, I will adde one more no way inferiour in stomack, and absolute resolution to any of the former.*

Boare well mannaged,
is a good Buckler against that cruell Enemy called
Hunger.

Hee beareth *Argent* a *Boare passant*, *Gules*, *Armed*, a *Boare passant*, *Or*, by the name of *Trewarthen*. The *Boare* though he wanteth *horne*, is no way defectiue in his *Armour*, nay, he is beyond those formerly exemplified, and is counted the most absolute *Champion* amongst beasts, for that he hath both *weapons* to wound his foe, which are his *strong* and *sharpe Tuskes*, and also his *Target* to defend himselfe; for he vseth often to rub his *shoulders* and *sides* against *Trees*, thereby to harden them against the stroke of his *aduersary*; and the shield of a *Boare well mannaged*, is a good *Buckler* against that cruell *Enemy* called *Hunger*.

Three Bores
heads cou-
ped.

He beareth *Argent*, three *Boares* heads, *Couped* *Sable*, *Armed* *Or*, by the name of *Cradocke*. The *Boare* is so heads couped, and stomackfull in his fight, that hee *feareth* not all the while for rage; and against the time of any encounter he often whetteth his tusks to make the more piercing. The *Boare* hath been much honoured by being the *Crest* of an *Earle*, which seemeth to be giuen to the House of *Ver*, because *verres*, is the name of a *Boare* in *Latine*.

S

SECT.

SECT. III. CHAP. XV.

Beasts ha-
ving many
Clawes.



Therto of such beasts as we call *Animalia bisulca*, which haue their fete parted onely into two *Clawes*: the next part of our distribution, containeth those which are called *Multipida*, which haue many *Clawes*; of which fort, are not onely, *Lions*, *Beares*, *Wolues*, and others of fierce and rauenous kinde, that liue by *Prey*, and *spoil*: but such also as are of *timorous nature*, whose chiefeft safety consisteth rather in swiftnesse of foot, then in any other meanes, as *Foxes*, *Harts*, *Conies*, and others of lesse harmefull kinde, whereof I will giue particular examples: but first I will offer to your heedfull obseruation, certaine notes as well of *generall*, as of *particular use*, concerning beasts of this kind; not forgetting (by the way) such *Rules* and *Observations*, as haue bene already commended to your regard, that especially, touching mixt bearing, of *Ordinaries*, and common *Charges*, which must serue for a *regular direction* throughout our whole *Worke*. And in deliuey of these *Observations* and *Ex-amples* I hold it fit to begin with *Beasts of fierce nature*; and first, with the *Lion*, reckened the *King of Beasts*: *Dignioribus enim digniora loca sunt danda, Highest person highest place.*

Opinion of
some French
Armourists.

Some French *Armourists* are of opinion, that the *Lion* should neuer be made *Gardant*, or *full faced*, affirming that to bee proper to the *Leopard*: wherein they offer great indignity to that *royall Beast*, in that they will not admit him (saith *Vpton*) to shew his *full face*, the sight whereof doth terrifie and astonish al the *beasts of the field*; and wherein consisteth his chiefeft maiesty, and therefore may not be denied that prerogatiue. *Quia omnia Animalia debent depingi & designari in suo ferociori actu: ex illis enim actibus, magis vigorem suum ostendunt.* All *Beasts* should be set forth in their most *generous action*, for therein they shew their chiefeft vigour. As concerning the true *Note* whereby the *Leopard* is distinguished from the *Lion*, *Vpton Lib. de Armis*, writeth thus, *Cognoscitur Leopardus à Leone, quia Leopardus ubiq; depingitur habens naturaliter maculas nigras, cum grosso capite, & est Animal planum non hispidum: Leo verò habet unum colorem, continuum, cunctifore hispidò, cum certis iubis in cauda.* The *Leopard* is portraied with *blacke spots*, and a *great head*, and no where *shaggy*: whereas the *Lion* is of one colour, *shaggy breasted*, with a certaine *rust of haire* in his *traine*. So that it is euident that the *Leopard* is notably distinguished both in *shape* and *colour*, and not by his full faced countenance as they dreame. Moreover, *Vpton* saith, that he had often obserued *Leopards* borne by diuers *noble men*, alwell *halfe-faced* as *gardant*.

Generous
Lions how
knowne.

It is obserued that the *generous nature* of the *Lion*, is discerned by his *plentifull shaggy locks*: that doe couer his *necke* and *shoulders*, which are infallible tokens of his noble *courage*, especially if those his *locks*, be *crisped*, and *curled*, and *short* withall. Such *Lions* were those whereof *S. Hierome* maketh mention, *In vita Pauli Eremitæ*, saying, *Talia in animo volente, ecce duo Leones ex interioris Eremitæ parte currentes, volantibus per colla iubis ferebantur*: Two *Lions* came running with their *shaggy locks* waucering about their *shoulders*. Moreover the *thicknesse* of the *Lions Mane*, is a testimony of his *generous birth*, and by the same he is distinguished from the *degenerate & Bastard* race of *Leopards*, be-
gote

Lions shaggy
Locks.

gotten betweene the *Adulterous Lionesse* and the *Parde*, which are *naturally* deprived of this noble marke; and not onely so, but they are also bereft of that bold and inuincible *courage*, that the *generous* sort of *Lions* haue. For these respects, the degenerate brood of *Lions* are called in Latine, *Imbellis; Lemes*, that is, *Heartlesse* or *Cowardly Lions*; whereas the true *Lion* is termed in Latine, *Generosus Leo, Quia generosum est quod à natura sua non degenerat; That is generous which degenerateth not from his kinde: by which reason, a man of noble descent, and ignoble conditions, is not truly generous, because hee degenerateth from the vertues of his Ancestors.*

Cowardly
Lions which.

Lions, Beares, Wolues, and other *Beasts of rauening kinde*, when they are borne Rule 1. in *Armes feeding*, you must terme them in *Blazon*, *Raping*, and tell whereon. To all *Beasts of prey*, *Nature* hath assigned *Teeth* and *Tallons of crooked shape*, and therewithall of great *sharpnesse*, to the end they may strongly *seize vpon* and *deuine* their *Prey*, and speedily rend and diuide the same. And therefore in *Blazoning* of *Beasts* of this kinde, you must not omit to mention their *Teeth* Rule 2. and *Tallons*, which are their only *Armour*: for by them they are distinguished from those tame and *harmlesse beasts*, that haue their *Teeth* knocked out, and their *Nails* pared so neere to the quicke, as that they can neither *bite* nor *scratch* with much harme. Those *Teeth* and *Tallons* are euermore in *Contr-armours* made of a different colour from the *bodies* of the *Beasts*: and therefore in *Blazoning* of *Beasts* of this kinde, when you speake of their *Teeth* or *Tallons*, you shall say they are thus or thus *Armed*. So likewise if you speake of their *Tongues*, you shall say they are thus or thus *Langued*.

The *Lion* (saith *Vpton*) passing thorow *stonie places*, doth *contract* his *Propertie* of *Tallons* within his *flesh*, and so walketh on his *feet*, as if hee had no *Tallons* at *Beasts of Rapine*, all, keeping them exceeding choicely, lest hee should dull and blunt their *sharpnesse*, and so become lesse able to attach and rend his *Prey*. And this *propertie* seemeth not to be peculiar to the *Lion*, but common to all *Beasts of Rapine*: as *Pliny* ascribeth the same *propertie* to *Leopards*, *Panthers*, and such other, as well as to the *Lion*.

Not only *Lions*, but also all other *Beasts of rauening kinde*, (according to *Defectiue* *Bekenhawb*) doe bring forth their *young* in some part *defectiue*; as *Lions* doe produce their *whelpes* dead, *Dogges* bring them forth *blinde*; *Beares* deformed, and *shapelesse*, &c. For *Nature* would not they should attaine *perfection* in the *wombe*, in regard of the safety of their *Damme*, lest in their production they should *spoil* and rent her *wombe* by their *Teeth* and *Tallons*.

Other more particular *Rules* there are concerning the diuers *kindes* and peculiar *actions* of *Beasts of Rapine*, which shall follow in their more convenient elsewhere. In the meane time, let vs proceed to *Examples* that may giue life and approbation to those premised *Rules*: *Præcepta enim quantumvis bona & con-cinna, mortua sunt nisi ipse auditor varijs exemplis ea percipiat: Good and fit precepts are but dead, vnlesse examples giue them life.* Of which opinion was *Leo* the Tenth, when he said,

Plus valent exempla quàm præcepta,
Et melius docemur vitâ quàm verbo:

Examples are more forcible then Precepts,
And our liues teach more then our words.

Lion dormant Standard of the Tribe of Iudah.



When Iudah seemed to sleepe.

(saith he) *Rex Iuda similis esse cepit Leoni dormienti; neq; enim erecti in subis temporum suum late effudit, sed quodammodo accubuit in spelunca. Latuit tamen quaedam occulta virtus sub illo sopore, &c.* The King of Iudah was then like a sleeping Lion, which did not shew his rage with his erected Shagge; but did as it were lurke in his Denne, yet so as he lost not his Strength in this sleepe, neither did any the most aduenturous to rowle him. This may bee true of the King of Iudah; but surely the Lion of the Tribe of Iuda, doth neither slumber nor sleepe, though hee seemeth to sleepe; neither doth their vengeance sleepe who dare provoke him. It is reported that the Lion sleepeth with his Eyes open; so should Gouvernours doe, whose Vigilancie should shew it selfe, when others are most at rest and secure.

Lion Couchant.



Generous minde.

animus facilius ducitur quam trahitur: The generous mind you may easily lead, then draw. So when the children of Princes offend, their Pages are whipt before them; and the Persians, if a Noble man offended, brought forth his Garment and beat it with wands.

Lion Sciante.



Hee beareth Gules, a Lion Sciante, Argent. Though this forme and gesture hath affinity with the former, yet the difference is easilie to be obserued, by comparing the manner of their reposing: and in these kinds and varieties of gestures, you may obserue, that by degrees and steps I proceede from the most quiet, to the most fierce gesture and action.

The



three Lioncels Passant, Gardant, as hereafter shall appeare.



He beareth Argent, three Lioncels Passant Gardant Three Lioncels in Pale Barre-waies, Langued and Armed Gules. This Coat-armour pertaineth to the worthy Gentleman Sir John Brograne Knight, his Maiesties Attorney General of the Dutchie of Lancaster. In the Blazoning of Armes consisting of more Lions in a Field then one, you must terme them Lioncels, (according to Leigh) which is as much to say, as so many young or petite Lions. The reason of this Rule I take to be this, that inasmuch as the Lion hath a Prerogative Royall ouer all Beasts, and cannot endure that any other should participate of the Field with him, Quia Principes nolunt pares, Princes will admit no fellows, to the impeachment of their Soueraigntie; therefore the bearing of diuers Lions in one Field, must be vnderstood of Lions whelpes, which as yet haue not the feeling of their owne strength, or inbred noble courage, nor apprehension of their ingenerated Royall Soueraigntie ouer all Beasts: But Leones adulti participationem non admittunt solum: When they are of yeeres, they will know their owne worth. Note that this Rule must be vnderstood with a certaine limitation in some particular Cases, Limitation Quia non est Regula adeo generalis, quin admittit exceptionem in suo particulari: of this Rule. For this Rule hath no place in Coat-Armours composed of any of the honorable Ordinaries; because by reason of the interposition of such Ordinaries, Where this Rule faileth. (saith Leigh) euery one of them is reckoned to be of as great dignitie as if hee were borne diuidedly in so many severall Escucheons, and that in respect of the Soueraigntie of the Ordinarie so interposed; for which cause, they haue the title of most worthy Partitions. And so shall you reckon of all other Coat-armours consisting of things so diuided. That Lions are borne with Ordinaries, is apparent by these following Escucheons.



Hee beareth Gules on a Fesse Argent, three Lioncels Passant Gardant Purpure. These Armes appertaine to Arnold Oldesworth Esquire, Keeper of the Hansper of his Maiesties High Court of Chancerie. Such is the noble courage and magnanimitie of the Lion, as that in his greatest rage and furie he neuer doth tyrannize ouer those that doe prostrate themselves to his mercy: whereof a certaine Author thus writeth:

Parcere prostratis scit nobilis ira Leonis: Tu quoq; fac simile, qui quis regnabis in orbe.

He

Lion Passant
parted per
Pale.



He beareth *Gules*, two *Barres Ermine*, in *Chiefe*, a *Lion Passant*, parted per *Pale*, *Or & Argent*. This *Lion* is different from the former *Passants*, in that he goeth directly forward, shewing in the *Esccheon* but halfe his face, whereby he is distinguished from the *Gardant*, which sheweth the whole Face. This *Lion Passant* seemeth to goe with more confidence and resolution, but the *Gardant* with more vigilance and circumspection; which both being joined, doe make an absolute *Commander*.

Lion Saliant
how discer-
ned.



Hee beareth *Or*, a *Lion Saliant*, *Gules*, by the name of *Felbridge*. The Proper forme of a *Lion Saliant*, is when his right forefoot answereth to the *Dexter* corner of the *Esccheon*, and his hindmost foot to the sinister butt point thereof. And he is termed *Saliant*, a *salendo*, because when he doth persecute his Prey he purfuieth the same leaping, which action hee neuer vieth when he is chased in light, (as *Pliny* noteth) but is onely *Passant*. And it is sometimes no dishonour to goe softly, or retire leasurely out of the *Field*, but to fly,

is a reproch; and therefore of all *gestures*, I neuer find any *Lion current*.

Lion Ramp-
and how
knowne.



The *Field* is *Ruby*, A *Lion Rampand* *Pearle*. This *Coat-armour* pertaineth to that most Honorable Familie of the *Howards*. As touching the bearing of the *Lion* after this manner, I hold that then hee may be truly said to be *Rampand*, when he standeth so directly vpright as that the *Crowne* of his *Head* doth answer to the *Plant* of his foote, whereupon he standeth in a perpendicular line, and not by placing of the left foot, in the *Dexter* corner of the *Esccheon*, as *Leigh* would haue it. As the former example sheweth the *gesture*

His gesture
in leazing.

of the *Lion* pursuing his Prey, so this sheweth his *gesture* in leazing on it when he hath attained it.



He beareth *Argent*, three *Lioncels Rampand*, *Gules*, a *Chiefe* of the *Second*, by the name of *Yelverton*. The *Lion* (saith *Farnesius*) is a lively Image of a good Soldier, who must be valiant of courage, strong of body, politicke in counsell, and a foe to feare. Such a one was the most valiant Prince *Richard the Second*, surnamed *Cuer-a-lion*; whose renowned adventures, suited with all courage and politicke care, gaue him the eternal name of the *Lion-heart*.

He



Hee beareth *Or*, two *Lioncels Rampand*, *Combatant*, *Gules*, *Langued* and *Armed*, *Azure*. Notifying (saith *Leigh*) that these were two *Lions* of sundry *Regions*, which of manhood must combat, onely for government, for the *Lion* is as desirous of mastery as a courageous Prince is ambitious of Honour: which if it be in a iust title and claime is a vertue in a King, and no way to bee disliked: for it was a *Reiall* Apothegme worthy that great King, *Nemo me maior, nisi qui Iussior*; I acknowledge no king greater then my selfe, but he that is Iuster.

Lioncels
Rampand
Combatant.

The signifi-
cation there-
of.



He beareth *Azure*, two *Lioncels Rampand*, *Endorsed* *Or*. This *Coate* (saith *Leigh*) was borne by *Achilles* the *Grecian* at the siege of *Troy*: and *Leigh* takes it to be a combat intended between two valiant men, and they both keepe appointment and meete in the *Field*, but the *Prince* fauouring both parties, taketh the matter into his hands, and then turne they backe to backe and so depart the *Field*; for their stout stomacks will not suffer them to goe both one way, because it is counted an iaiury to hardnesse to goe first

Lioncels
Rampand
Endorsed.

Signification
of such bea-
ring.

out of the *Field*.

There are yet other formes of bearing the *Lion* then are hitherto expressed, as in these next *Esccheons* may be seene.



The *Field* is *Mars*, a *Tricorporated Lion*, issuing out of the three corners of the *Esccheon*, all meeting vnder one head in the *Fesse* point, *Sol*, *Langued* and *Armed* *Iupiter*. A like *Lion* did *Edmund* surnamed *Crouch-back* (Earle of *Lancaster* and brother to *King Edward* 1.) borne in *Deuice*. As appeareth by the *Seale* of the same *Edmund*; the circumference of which *Seale* containeth this inscription, *SIGILVM ED- MUNDI FILII REGIS ANGLIAE* Only of a *Seale*.

Lion Tricor-
porated.

A like Lion
borne in
Deuice.

Inscription
Only of a
Seale.

herein it differeth from this, that where the middlemost of the bodies in this is borne *Rampand* and the other two descend from the corners of the *Esccheon*; contrariwise, in the *Seale* the two lowermost are borne *Passant*, and the third descendeth from above, and are al conioined in the Center of the said circumference. The like also was borne in *Deuice* by one of the *Ancestors* of the *Right noble* and *Honorable* the Lord *Garen*, now *Vic-chamberlaine* to the *Queenes Highnesse*. But the *Field* of this was *Tapeze*, and the *Lion Diamond*; moreover the middlemost body of this was *Rampand*, and the other two after a fort *passant*.

Another like
borne also
in Deuice.

Hee

A Army Lion Rampant.



He beareth *Or*, a *Demy Lion Rampant, Gules*, by the name of *Mallory*. There are certaine fortresses of *ring* much like vnto this at the first sight, but differers from it in *bearing*, and doe not differ in the forme of *blazon*, whereof good heed must be taken. *Quia diuersitas nominis denotat diuersitatem rei*, diuersitie of names doth manifest the diuersity of things: inasmuch as names are significant demonstrations of things, and expresse notes of their differences; in so much as if a man shall marry a woman by the name of *Elenor*, her name being *Elizabeth*, it is of some holden that such marriage is in it selfe void, in respect that she is not the woman she was taken to be.

A Lion issuant.



He beareth *Azure* on a *Chiefe Or*, a *Lion Rampant, issuant Gules, Langued and Armed* of the first, by the name of *Markhem*. This Lion is said to be *Issuant*, because he doth issue from out of the bottome of the *Chiefe*, and so must other things bee *blazoned*, which thus arise from the bottome thereof.

A Lion issuant.

A *Lion issuant borne in Coate-armour*, is where the *Coate* is first charged with a *Chiefe* or other *Ordinary*, and after (by some occasion) some *Animal* is added thereunto, but is not subjected to the primary charge, but is borne ouer both the field and primary Charge, and is therefore called a *Lion issuant, a gerendo*, because of such bearing all ouer.

A Lion passant.



He beareth *Or*, out of the middle of a *Chief*, a *Lion Rampant, Naissant Gules, Armed and Langued Azure*. This *Coate* was borne by *St. Henry* the first knight of the most Honourable Order of the *Garter*, and chosen companion thereof by *Edward* the first *King of England* when he did first erect and establish the same. This Lion is said to be *Naissant*, because he seemeth to issue out of the wombe of the *Chief*, *Quia sine esse in nascendo*. This forme of *Blazon*, is peculiar to all living things, that shall be found issuing out of the Middle of some *Ordinary* or *Common Charge*.

A Lions head Erased.



He beareth *Argent*, a *Lionshead Erased, Gules*, by the name of *Gouss*. Concerning the dignity of the part of the body, and how the same is preferred before all other the parts and members thereof, I haue formerly made mention, as also of the commendable bearing of *Members Erased*.

Erasing being a violent rending of a member from the body, and may signifie some worthy and memorable *Act* of the bearer that hath severed the head from the shoulders of some notorious turbulent or seditious person.

Hee



full to saue them from blunting, then a good Souldier is to keepe his *Armour* and weapons from rust and bluntnesse.

He beareth *Sable*, two *Lions Pawes*, issuing out of a *Dexter* and *Sinister* bale points, erected in forme of a *Cheuron Argent, Armed Gules*, by the name of *Frampstone*. The fore feet of the Lion haue five toes vpon each foot, and the hinder feet but foure, whereby nature hath enabled him, for the more sure seazing and retaining his acquired *Pray*. The Lions claws are crooked and exceeding hard, with the hee carueth and rendeth his *pray*, and for this purpose he keepeth them very choicely and tenderly, and is no lesse careful to saue them from blunting, then a good Souldier is to keepe his *Armour* and weapons from rust and bluntnesse.



Hee beareth *Argent*, two *Lions pawes, Erased* in *Salire*, the *Dexter* surmounted of the *Sinister*, *Gules*. That *Lions, Panthers, and Leopards* doe hide their claws within their skin when they goe or run, it may seeme a little miracle; for they doe neuer extend them but when they offer to seaze their *pray*, lest they should be blunted and so become lesse seruiceable for the apprehension, retention, and diuision of their *pray*.



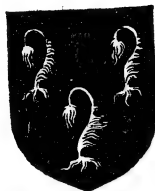
He beareth *Sable*, three *Lions pawes, Couped* and erected, *Argent, Armed Gules*, by the name of *Yber*. Sometimes these pawes are found borne vpon *Ordinaries*, as in this next *Escutcheon*, where there is a *Lions pawe* borne vpon a *Canton*. And you must observe, that albeit I doe here vse but one example for an instance, yet shall you by obseruation finde them born as well vpon other *Ordinaries* as on this.



He beareth *Argent* on a *Canton, Sable, a Lions pawe Erased in Bend, Or*, by the name of *Bowthby*. This one *Coate* doth minister occasion of a twofold obseruation; the one, that this member is borne vpon *Ordinaries*: the other, that it is borne after the manner or fashion of *Ordinaries*, as *Cheuron-waies, Croffe-waies, Salire-waies, &c.* As by the precedent examples may appeare.

T

Hee

Three Lions
tailes en-
tra-
ied.

as hee goeth, that no appearance of his tracke may bee discovered, whereby they may know which way to make after him.

A Tiger Pas-
sant.

He beareth *Sable*, three *Lions* tailes *Erased*, *Argent*, by the name of *Cork*: The Lion hath great strength in his taile, the much motion whereof is a manifest token of anger: whē he mindeth to assaile his enemy he stirreth vp himselfe by often beating of his backe and sides with his taile, and thereby stirreth vp his courage, to the end he do nothing faintly or cowardly. The Lion when he is hunted, carefully provideth for his safety, labouring to frustrate the pursute of the hunters by sweeping out his footsteps with his taile

He beareth *Argent*, a *Tiger* passant, *Regardant*, gazing in a mirror or Looking-glasse, all *Proper*. This Coate-armour standeth in the Chancell of the Church of *Thame*, in *Oxford* shire, in a *Glasse-window* of the same Chancell, Impaled on the sinister side with the Coate-armour properly pertaining to the Family of *de Bardis*. Neere to this *Escutcheon* is placed this inscription, *Hadrianus de Bardis Prebendarius istius Ecclesie*. The *Tiger* may well take place next to the *Lion*, it being a beast of great cruelty and incomparable swiftnesse, whence some thinke the Riuer *Tigris* had his name. Some report that those who rob this beast of her yong, vie a policy to detain their *Damme* from following them, by casting sundry *Looking-glasses* in the way, whereat shee vseth long to gaze, whether it be to behold her owne beauty, or because when shee seeth her shape in the *Glasse*, shee thinketh shee seeth one of her yonge ones and so they escape the swiftnesse of her pursute. And thus are many decciued of the substance, whilst they are much busied about the shadows.

A Beare pas-
sant.

her of them: as the Scripture saith, in setting forth the fierce anger of the Lord, that he will meete his aduersaries, as a *Beare* robbed of her whelps. Which teacheth vs how carefull *Nature* would haue vs to bee of the welfare of our children, sith so cruell beasts are so tender harted in this kind.

He

A Wolfe Sa-
liant.

Hee beareth *Azure* a *Wolfe* *Saliant*, *Argent*, *Langued* and *Armed* *Gules*, by the name of *Dunne*. Some such *Ensigne* did *Macedon* the sonne of *Orus* (surnamed *Iupiter* the *Iust*, whose Father was taken the sonne of *Noah*) beare in his *Shield* at such times as he together with diuers of his brethren and kindred, did warfare vnder the conduct of *Orus*, as writteth *Diodorus Siculus*: *Osiridem duo filij vtriusque disces, Anubis & Macedon, prosequuti sunt, uterque Armis v-sus est insignibus aliquo animali haud ab eorum natura dissimilis: nam Anubis, Canem; Macedon, Lupum, insigne Armourum tulit. Anubis* (saith he) gaue a *Dog* for his *Device* on his *Armes*, and *Macedon* a *Wolfe*. This Coate-armour may serue to exemplifie that which I haue formerly deliuered touching the *Antiquity of Armes*. The ancient *Romans* also in their *Military* *Ensignes* did beare the *Wolfe*, as appeareth by *Vegetius* *Valturius*, and others.

Two wolves
passant.

Hee beareth *Gules*, two *Wolues* passant, *Argent*, by the name of *Low*. *Ptolemaeus* leaueth to the consideration of *Heralds*, whether the bearing of the *Wolfe* in *Armes* be not fit for such persons as in *Parliaments*, & places of great assembly, are accustomed to wrangle and shew themselves contentious; and (quasi *Iohannes in opposito*) to put on a resolute determination to be contrary to all others. For it is the *Wolues* nature, when they assembl together, to fall a howling. Some writte, that those who suddenly looke on a *Wolfe*, doe lose their voice; it were fit, such wolvisb and snarling persons, would looke on themselves in a *glasse*, and so be come more silent.

A wolues
head en-
tra-
ied.

Hee beareth *Azure*, two *Barres*, *Argent*, on a *Canton* *Sable*, a *Wolues* head *Erased* of the second, *Langued* and *Armed* *Gules*. In *Chiefe* (for difference) a *Crest*, *Sant*, *Or*, surmounted by an other as the third. This Coate-armour pertaineth to *St. Roger* *Wilbraham*, *Knight*, one of his Maiesties *Masters of Requests* in *Ordinary*, and *Surueior* of his *Highnesse* *Court of Wards* and *Liveries*. These few examples may serue for all beasts of fierce kind, which may be reduced vnto this head.

Thus ending with the *Wolfe*, I will perclose this tract of beasts of fierce nature, comprehending al others of this kinde, as *Ounces*, *Linxes*, *Hyenae*s, *Panthers*, &c. vnder these before handled. Forasmuch as the greatest part of the generall Rules, as also of the sundry formes of bearing attributed vnto *Lions* and *Wolues* may be aptly applied to all, or the greatest part of other beasts of like nature.

SECT. III. CHAP. XVI.

Beasts lesse
harmefull.

Having giuen Examples of Beasts of Rauens kinde, that by maine force do prosecute and obtrude their prey; now proceede to the handling of Beasts lesse Fell, and harmefull; of which number, some are Wilde and Saueage, others are Domestickall and Sociable, as Dogges of all sorts, of which I will first intreat; because the Dogge, whether it be for pleasure and Game in field, or for thrift and garde at home, deserueth a verie high estimation; and of all Dogges, those of Chase, are most in vse in Armory; whereof some prosecute their prey speedily, others, more leysurably; of the first sort is the Greyhound, as in Example.

Greyhound
Passant.

He beareth Argent, a Grey-Hound Passant, Sable, by the name of Holford. Such Dogges as do pursue their Game with a more leysurelie pace, are Hounds fitted for all sorts of Game: As Hart-hounds, Bucke-hounds, Harriers, Otter-hounds, Bloud-hounds, &c. which are of some authors called, *Odoriferi canes, quia odoratini-vestigant*, for following by the smell; and Cicero cal- leth them, *Sagaces canes*, because of their tender and quicke sent; and both these and the Grey-hound are called *Canes venatici*, Dogges for the Chase.

Talbot
Passant.

Hee beareth Azure, a Talbotte Passant, Argent, by the name of Burgoigne. It is a generall obseruation, that there is scarce any Vertue incident to a man, but there are singular Sparkes and resemblances of the same in the sundry kinds of Dogs: For some are so cou- ragious, as if they be in the encounter, you may cutte off a Legge or any Limme before they will let goe their Holdfast: in which kind the English Mastiffe hath highest praise; insomuch that Histories report, that the Romans tooke Mastiffes hence, to carie in their

Hardinesse
of English
Mastiffes.

Armies in stead of Souldiers: Some others haue bene so Trustie and loving to their Masters, as being by error lost, they haue refused meat, though it were to the death, till they saw their Masters againe. For their admirable Propertie, in finding any thing that is lost, in fetching any thing they are iniointed, in pursuing any man by the sent of his Foote after hee is Fled; it requireth a Naturalists large discourse, rather then the touch of a Herald's pencil.

He



the huntess-man, or do become a prey to themselves.



He beareth Azure, a Fesse, betweene three Talbottes Heades, Erased, Or, by the name of Burton of Lindley, in the County of Leiceſter. To this Head must be referred all other Sorts of Dogges of Prosecution: As Beagles, Terriers, and such like, so called, *Quia ferax sub terra prosequuntur*, (for that they prosecute their pray vnder the Ground, as the others doe aboue Ground) also Land, and Water-Spaniels, and such others. Now for the Wild or Saueage sort of Beasts, some do archieue their Prey by Subtil meanes, as Foxes, Ferrettes, Weasels, Cattes, &c. some by prudent Providence, as the Hedge-hogge, Squirrell, and such like. Others also there are, whose care is, not so much how to come by their Prey, as that themselves become not a Prey to others; as Hares, Conies, &c. Of these brieflie, I will giue some few examples, to shew to what Head they are to be reduced, as followeth.



Hee beareth Argent, two Reynards, Countersaliant in Bend, the Dexter surmounted of the Sinister, Salire-like, Gules, by the name of Kadrod-Hard of Wales. These are somewhat vnlike Samsons Foxes, that were tied together at the Tails; and yet these two agree in Aliquo tertio: They came into the Field, like two Enemies, but they meant nothing lesse then to Fight, and therefore they passe by each other: like two craftie Lawyers, which came to the Barre, as if they meant to fall out deadlie about their Clients cause; but when they haue done, and their Clients purfies well spunged, they are better friends then euer they were, and laugh at those Geese, that will not beleue them to be Foxes, till they (too late) find themselves Fox-bitten.

He

A Cheuron
betwene
three Squirrels
Seiant.



Hee beareth *Argent*, a *Cheuron Azure*, betwene *three Squirrels, Seiant, Gules*, by the name of *Logell*. This *Beast* hath his name, *Sciurus*, or *Squirrel*, by reason of the largeness of his *Taile*, which shadoweth his bodie: And is therein like one, who carefullie keeping the loue and affection of his *Followers* and *Retainers*, is sure they will stick to him, protect and shadow him in time of need: To whom those *Villains* (mentioned in the *Roman Historie*) were much vnlike, who betrayed their *Proscribed Lords*, flying to them for *Shelter* and *secret Couerture*: And such a one was the faithlesse *Cartaginada*, to whom our renowned *British King Caractacus*, flying to hide himselfe, till hee might gather his forces together against the *Romans*, she betraied him vnto his foes, to the ruine of this *Kingdome*: that *Infamous Queene*, had not *Caudam Sciurs*, a *Squirrels* shadowing *Taile*; but *Caudam Draconis, Ferie* and *venemous*.

To these must be added all other fourefooted *beasts* that are prouident in acquiring their food, as the *Headhog*, and such other. It resteth that I should now giue example of the last sort of *beasts*, among them of sauage kinde before spoken of, which are those of timorous and fearefull nature. Such are these that follow and their like.

Three Conies.



Hee beareth *Argent*, three *Conies Sable*, by the name of *Stroode*. *Conies* are bred in most Countreies, but in few are they so plentifull as in *England*. Amongst the *Baleares* they were so abundant as that the people made sute to *Augustus* to grant them a militarie company of *Pioners* to destroy them. Of this little *beast* it seemeth that men first learned the Art of vndermining and subuerting of *Cities, Castles* and *Towres*, by the industry of *Pioners*.

Three Conies in a border engrailed.



He beareth *Gules*, three *Conies Seiant*, within a *Border Ingrailed Argent*, by the name of *Cembie*. Though nature hath not giuen these *timorous* kinds of *beasts*, such craft or strength as to the former; yet are they not destitute of their succours, in that they haue their strong *Castles* and *habitations* in the *earth*, and their food ever growing so nigh them, that they need not put themselves into danger except they list.

Hee



He beareth *Argent*, on a *Fesse Nebule Sable*, three *Hares heads Couped, Or*, by the name of *Harewell*. The *Hare* is a simple creature and reposehall her safety in swiftnesse, wherein shee vseth many shifts to helpe her selfe withall, both to defend her selfe from the perill of the *Hounds*, and to frustrate the endeouours of the *Huntsmen*. She naturally feareth the *Eagle, Hauke, Foxe* and *Wolfe*, her naturall enemies. It is strange which some haue written of *Hares*, that their nature is, for the selfe same to bee sometimes *Male*, and sometimes *Femall*. Such a one also (as *Poets* write) was *Tiresias*, of *Thebes*, who being a *man*, became a *woman*, and so continued seuen yeeres, and then returned againe to his former shape. Afterward a great controuersie rising bewixt *Iupiter* and *Inno*, whether the *man* or the *woman* were more inflatiate of *Venerie*, or tooke most delight therein, he was choisen *Arbiter* in the matter, and gaue the garland to *Inno* and the *Femall Sexe*, as being inuincible in the incounters of *Venus*.

And hitherto haue we handled such *Terrestriall Animals* only, as are called *Vniupara*, because they doe bring forth *Living Creatures*; whereas other *Terrestrials*, doe bring forth *Egges*, and are therefore named *Ovipara*; of which sort we will speake in the next place.

SECT. III. CHAP. XVII.



HOUGH some perhaps may esteeme these *Egge-bearing Animals* (as I may so terme them) vnworthy the dignity of *Coat-armour*: yet for mine owne part, I hold their *bearing* to be no lesse *Honourable* then many of those that in common estimation are reputed farre more worthy; inso much as they may wel become the *bearing* of the greatest *Potentate*. For if it pleased the *Soueraign King of Kings* to vse them as his speciall instruments to chastise the stubbornnesse of such as rebelled against his *Ordinance*, and to arme those his *minute* and *weake creatures*, with such an incredible boldnesse, as that they feared not the *face* or *forces* of men, but that the very *Frogs* entered the houses and chambers of the *Egyptians*, vpon the people, into their *Ouens*, and into their *kneading* *Troughes*; yea euen into King *Pharaohs Chamber* and vpon his *Bed*: Moreouer if God hath vouchsafed to giue to the *Grashopper*, the *Canker-worme*, the *Caterpillar*, and the *Palmer-worme* the honourable title of his *Huge great Army*; why should we prize them at so low a rate as that we should disdain to beare them in *Coat-armour*? Sithence God, saith by the Prophet *Ishai*, I will render you the yeeres which the *Grashopper* hath eaten, the *Canker-worme*, and the *Caterpillar*, and the *Palmer-worme*, my great Host which I sent among you.

It is therefore to be obserued, that they also haue their actions not to be omitted in *Blazon*, albeit not in that variable manner, nor yet so copious as some others. And because they are farre different from those formerly handled, not onely in shape but also in the manner of their *living*, in their *gate* and *actions*, therefore must they receiue a diuers maner of *Blazon*. They are called in Latine *Reptilia*, or *Creeping things*; *Quia reptant super terram*; and heere

Three Hares
heads couped
Nebule.

Worthlesse
of Animals
of this kind.

Exod. 8. 3.

Actions of
these not to
be omitted.

we

we must distinguish between those things, *que reptant*, which *Creepe*, as *Frogs*, *Ants*, &c. and those *que serpunt*, which *glide*, as *Snakes*, which latter kind we shall speake of afterward.

Gresfible Animals, &c.

But heere we mention those *Reptiles* which are *Gresfible*, such as by means of their feet, are able to goe *step by step* from one place to another, so termed *a gradiendo*, which is proceeding by *degrees*; and hither also are referred such as by *skipping*, *mounting* or *leaping*, raise their bodies aboue ground, and so alter their *station*, *place*, or *seate*. Of which kinds, some haue *four feete*, some haue *more*. Such as haue *four feete* onely, are these that follow, with their like.

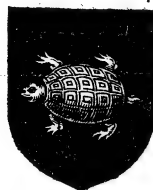
Three Toades.



The signification of Toades bearing.

The *Field* is *Sol*, three *Toades*, erected *Saturne*. This *Coate-armour* was long time borne by the Kings of *France*, for the royall *Ensigne* of their *Soueraigne* government, vntill *Clodoneus* the son of *Chilpricke* leauing these did assume three *Flowres de Lyces Sol* in a *Field* *Iupiter*; which they say, was sent down vnto him from heauen, which also their Successors Kings of *France*, haue for the most part borne euer sithence vnto this day. *Toades* and *Frogs* doe communicate this naturall property, that when they sit, they hold their heads steady and without morion: which flatly action, *Spencer* in his *Shepheards Calender* calleth the *Lording of Frogs*. The *Bearing* of *Toades* (after the opinion of some *Armourists*) doth signifie a hasty *Cholericke* man, that is easily stirred vp to anger, whereunto he is naturally prone of himselfe, hauing an *inbred poison* from his birth.

A Tortoise passant.



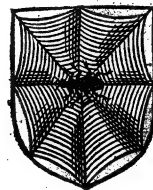
Harpes how inuented.

He beareth *Vert*, a *Tortois passant*, *Argent*, by the name of *Gawdy*. The shells of the *Arcadian Tortoises* are very great, therefore out of them they doe make *Harpes*, whereof *Mercury* is said to bee the *Inuentor*, who finding a *Tortois* left vpon the *Rocks* after the falling of the *Riuier Nilus*, the flesh being consumed, and the sinnowes that remained dried vp, hee strake them with his hand, and they made a kind of *Musical* found, whercupon he framed it into a *Harpe*, which caused others to imitate his practise, and to

continue the same vnto this day. *Bara* in his book intituled *Les Blazones des Armoiries*, giueth an example of two *Lizards*, erected one against another (as if they were *Combatand*) and termeth them *Rampand*, a terme very vnfitly applied to *Reptiles*, to whom the termes of *mounting*, *leaping*, or *skipping* are much more proper. To this head must bee reduced, *Crocodiles*, *Salamanders*, *Chamelions*, *Ewtes*, *Lizardes*, and whatsoever other *EGge-breeding Reptile* hauing onely four feete; as to their naturall and proper place. There resteth yet one sort of this kind of *Reptiles*, which are diuersly shaped from all the former, and are called in Latine *Insecta animalia*, because that being diuided in their body betwene their *head* and *belly*, as that their parts do seeme so diuided as if they hanged only together by small strings; hauing no *steele*, *blood*, *sinnow* &c. And there are also *insecta* which fly, but heere we speeke onely of *Terrestrials*

Insects that live vpon the earth.

Terrestrials, leauing the other to their due place; and because such bearing is rare, I am enforced (rather then to passe them ouer with silence) to vfe *Coates of Deuise*, for expressing their sundry formes, as in example.



Hee beareth Or, a *Cobwebbe*, in the *Center* thereof a *Spider* in *her copweb*. *Spider* proper. The *Spider* is borne free of the *Weauers Company*; shee studieth not the *Weauers Art*, neither hath shee the *stufte* whereof shee makes her threed from any where else, then out of her own *womb* from whence shee draweth it; whereof through the agility and nimblenesse of her feet, shee weaueth *gimmes*, and dilateth, contracteth, and knitteth them in forme of a *Net*. And with the *threads* that shee draweth out of her body, shee repaireth all *rents* and *wracks* of the same. Not vnaptly is mans life resembled to a *Spiders* web, which is wrought with much care and diligence, and is suddenly marred, with the least *occurent* that may befall it. For that it is protracted with much care and diligence, and suddenly ended by swallowing of a *Crum*, or *Haire*, or some other lesser accident (if lesse may be.) In like manner *Sophisticall Arguments* are likened to *spiders webs*, for that they are framed with much *Artificiall* cunning, and yet are fit for no wise, but to intangle *Flies* and weake capacities. And to like purpose doth the *Poet* compare the execution of *Lawes* to *Cobwebs*, saying,

*Lawes like Spiders webs are wrought,
Great Flies escape and small are caught.*

Vppon saith, that he hath seene *Spiders* borne in *Coate-armour* by a certaine *Lombard*. By the *Spider* wee may vnderstand a *painefull and industrious person*, What vnder- occupied in some honest and necessary *businesses*, a man carefull of his priuate Spider. estate, and of good foresight, in repairing of small decayes and preuenting of wracks. The selfe *Spider* is *poisonfull* and *deadly*, yet is her *web* reckoned an *Antidote* against *poison*, notwithstanding the same is extracted out of her *wombe*. In like sort (saith *Aelianus*) out of the *poisonfull* contagion and infectious venom of sinne and transgression, the *Soueraigne powers* doe take occasion to extract and establish wholesome and profitable *Lawes*, against such *notorious crimes*. Of the *Spider*, *Salamon* writeth in this manner; The *Spider* taketh hold with her hands and is in *Kings Palaces*. One example more I will propofe which shall be of the *Emmet*, as in this next *Efcocheon*. Pro. 30. 8.



He beareth *Argent* eleuen *Emmets*, 3. 2. 3. 2. 1. *Sable*, Eleuen *Emmets*. Of this silly creature also doth *Salamon* make mention, saying, *The Pismire, a people not strong, yet prepare they their meat in Summer.* To this simple & feeble creature is the slothfull man sent to learne *wisdome*, where it is said, *Goe to the Pismire o Sluggard, behold her waies and thou shalt be wise.* For shee hauing no guide, gouernour nor ruler, prepareth her meat in the *Summer*, and gathereth her food in *haruest*, &c. Verie often doe the *sacred Scriptures* propofe vnto vs examples of brute creatures, as well to vpbraid vs with our *VICES*, as to stir vs vp vnto *vertue*. For as there are in man

sparks of the vnderstanding and practise of heavenly spirits, euen so the *brut Animals*, haue certaine *shadowes* or *foot-steps* of the vertuous qualities, that are or ought to bee in men. Moreouer, *Iob* 12. 7. *Aske now the beasts and the fowles of the heauen, and they shall tell thee. Or speake to the earth, and it will shew thee, or the fish of the sea, and they shall declare vnto thee.* And by the lealt of Gods creatures may we learne many exemplary inducements to vertue, as also many forcible disuasions from vice, by reason of the apparent signes of the wildome, power and mercy of God that are found in them. By the *Emmet* or *Pismir* may be signified a man of great labour, wildome and prouidence, in all his affaires, and of a pregnant and ready memory.

The examples hitherto produced, are taken onely from *Reptiles* *grefible*, and though of that kind which hath *more then foure feet*, I haue alleged onely the two last Examples of *Insecta*, yet there are some other of *many feet*, which are not *insecta*, as the *Palmer-worme*, *Cheeslip*, *Kitchinbobs*, which being touched gather themselves round like a *Ball*, and such like, which must be referred to the same *head*. And besides all these, there are yet other some which be both *Grefible* and *volant*, such are those, that hauing their liuehood onely vpon the *earth*, by the helpe of a kind of *wings* they oftentimes change their place for the acquiring of their *sustenance*, as in example.

Signification of the Emmet or Pismir.

Reptiles grefible.

A Grasshopper passant.



The nature of the Grasshopper.

Hee beareth *Gules*, a *Grasshopper* in *Esse* passant, *Or*. *Grasshoppers* (saith *Pliny*) doe fly with wings made like *Pellicles* or fine skins. The *Males* of the *Grasshoppers* do sing in the *Summer* season, but the *Females* are silent. Whereupon the *Emmet*, who did worke (whiles the other did sing) taketh occasion (as it is in the *Yable*) to raunt their *soothfulnesse* and *poverty*, saying, *Estote qua cantaueris in Hyeme salta*, You that sung all *Summer* may goe shake your heeles in the *Winter*. Amongst the *Athenians* the *Grasshoppers* were holden for a speciall note of *Nobility*; and therefore they vsed to weare *golden Grasshoppers* in their *haire* (as *Pierius* noteth) to signifie thereby, that they were descended of *noble* race and *homebred*. For such is the naturall property of the *Grasshopper*, that in what *soile* he is bred, in the same hee will *line* and *die*, for they change not their place, nor hunt after *new habitations*. Heereupon *Antisthenes* took occasion to scoffe at the *Athenians*, saying, that in this property they did communicate with *Tartar* and *Cockles*, borne and living in the same *shells*. *Salomon* reckoneth the *Grasshopper* for one of the *four small things* in the *earth* that are full of *wisdomme*, saying, *The Grasshopper hath no King, yet goe they forth with bands*.

There are other of this kind, whose *wings* are lesse manifest then the *Grasshoppers*, because they are clofed in a kind of *Cafe*, that can hardly bee discerned, but when they are preparing to fly: for which respect they are called *vagipennis*, (saith *Calepine*) *Quia alas vaginis quibusdam inclusas habent, for trying their wings sheathed*; as the *Hartfly*, *Beetle*, *Ladi-cow* &c. which, together with *Locusts*, and such other as are both *Grefible* and *volant*, and *many-legged*, are to be reduced to this *head*, as to their proper and naturall place. I will close vp all these with one example of the *Scorpion*, which *Eliahu*, and others

Vagipennis, why so called

others report, to be *winged* in *Egypt* and *India*, though hee doubts whether they are not rather bred by the *heat* of the *Sunne*, then by copulation; and (if by this latter) whether they come of *Egs*, or come forth *liuing*.



Cheueron betweene three Scorpions.

Cure of the Scorpions sting.

Hee beareth *Argent*, a *Cheueron Gules*, betweene three *Scorpions reuerfed Sable*, by the name of *Cole Pierius* in his *Hieroglyphicks*, saith, that if a man stricken with a *Scorpion* lit vpon an *Affe* with his face towards the taile of the *Affe*, his paine shall passe out of him into the *Affe*, which shall bee tormented for him. In my opinion he that will beleue this, is the creature that must bee ridden in this case; but that the oyle of *Scorpions* is a chiefe cure against their owne *stinging*, is an ancient obseruation; and it is a

rule of *Equity*, that where the wrong is offered, there the amends should be made. And as these in this *Escoccheon* are borne with an *Ordinary* betwixt them, so sometimes are they borne vpon *Ordinaries* (according to a *general rule* premised) as may be seene in a *Window* of *S. Giles* in the *Field* in *Middlesex*, where is borne in an *Escoccheon Gules*, three *Pallets Verrey*, on a *Chiefe*, Or, a *Scorpion* crested *Sable*. And thus much of *Grefibles* of all sorts.

SECT. III. CHAP. XVIII.



Ow, touching such *Creatures* as wee termed *Gliding*: those *Gliding* may properlie bee saide to be such, which hauing no *Feete* *Animals*, at all, do yet mooue, and as it were *slide* from place to place, some more *slowlie*, but other some with a certaine *Volability* and *flexible* *Agitation* of the *Bodie*, do make their *speedie* way vpon the *Earth*, with manie pliant *Bowings*; and of these also, some haue for couerture their *skinne* onlie, some both *skinne* and *shell* also: of the *Former sort* are those now following, with their like.



The *Field* is *Gules*, an *Adder Nowed*, Or, by the name of *Nathiley*. There is a naturall *Antipathie* betwixt *Man*, and *Serpents* of all kindes; in which *Literall sense*, that was verified which *God* promised; that there should bee *Enmitie* betwixt the *Womans Seede* and the *Serpents*; though a *Spiritually* *Enmitie* betwixt *Christ* and the *Diuell* (that old *Serpent*) was principallie foretold. The *Serpent* is verie *Prudent* and *Subtill*, either to *Hurt* other, or to saue himselfe; but his especiall care is to defend his *Head*, knowing that part to be the *Principall*, and withall the *weakest*. This heere enfolded, may seeme to be one of the *Lockes*, of that *Monstrous Dame*, *Medusa*; euerie *Haire* of whole *Head*, was saide to be a *Snake*: and indeede *Albertus* saith, that the *Haire* of *Womans*, taken at some seasons and laid in *Dung*, will become verie *venomous* *Serpents*; which some haue supposed to befall that *Sex*, for the ancient familiarity so had at first with that *accursed Serpent*.

ASwan
membred of
the faime.



which case (saith Aristotle) he often subdueth the Eagle.

ASwan
with her
wings Ex-
panded.



Three Swans
necks en-
folded.



comfort; and also for that good Arts should haue sinceritie and puritie ioined with it, but not such as is shew only and outward; for therein indeede the Swans puritie is too Puritanical, in that in his feathers and outward appearance he is all white, but inwardly his body and flesh is very blacke.

Swans Necks
Couped.



Rule.

Rule.

He beareth Gules, a Swan Argent membred of the faime, by the name of Leigham. All River Fowles haue their Tails shorter then other Birdes; wherein Nature hath prouidentlie ordeined, that the length of their Tail, should not be any impediment to them in their Swimming, Diuing, or Running. The Swan is a Birde of great Beautie, and Strength also: and this is reported in Honour of Him; that hee vyleth not his Strength, to Prey or tyrannize ouer any other Fowle, but onelie to be reuenged on such as first offer Him wrong; in

He beareth Sable, a Swan with her wings expanded, Argent, membred Or, within a Bordure engrailed of the faime, by the name of Moore. The Swanne neuer encounters with any other of his owne kinde, but in these two cases: First, if any other be a Riuall in his lone, or offer to court his Mate; in which quarrell he will be reuenged to the death: also, if another encroch vpon his possession and place of haunt, he is neuer at quiet till he hath expelled him: and these two points are causes of most quarrels amongst the noblest spirits.

He beareth Azure, three Swans Necks Enfolded Proper, by the name of Lacy. It seemeth, these Swannes died a violent death, by the renting of their Neckes: but for their naturall death, diuers write, that it is so acceptable vnto them, that foreseeing the same, they sing for ioy, which they neuer doe in their young daies. In which respect, as also for his whitenesse (the color of sinceritie) he was by the Ancients called Apollous Bird, because those that are learned, know best how to contemne this life, and to die with resolution and comfort; and also for that good Arts should haue sinceritie and puritie ioined with it, but not such as is shew only and outward; for therein indeede the Swans puritie is too Puritanical, in that in his feathers and outward appearance he is all white, but inwardly his body and flesh is very blacke.

He beareth Sable, three Swans Necks Couped Proper, by the name of Squier. Heere you shall not need to mention either the Metall of these necks being Argent, or yet their membring, being Gules, because they bee both naturall to the Swanne. But if either of them differed from their naturall colour, then should you make speciall mention thereof. Moreover, in these and other Fowles, that are not much exercised in fight, you shall not need to speake of their closeness: only if their wings be open, then shall you take notice thereof.

He



Hee beareth Gules a Cheueron betweene three wild Ducks, volant, Proper, by the name of Wolrich. The wild Duck hath many shreud Enemies, as Men, Dogs, and Hawkes; and therefore nature hath alsifted her with many shifts; when any man laies wait for them they fly to the water, when the Eagle pursueth them there, they diue vnder water, when the Spaniel molests them there also, they mount into the Aire: by which varieties they often beguile the hopes of their pursuers.



Hee beareth Azure, three Storkes rising Proper, Three Storks by the name of Gibson. The Stork is a bird most careful of her yong, and therefore Nature requieth that her care for their yong, doe take the like care for them in their old age. Whence it is, that the Stork is the Embleme of a gratefull man. In which respect Elkan writeth of a Stork which bred on the house of one who had a very beautifull wife, which in her husbands absence vied to commit adultery with one of her Base seruants; which the Stork obseruing, in

gratitude to him who freely gaue him house-roume, flying in the villaines face, strucke out both his Eies.

Vnder these sorts, will I briefly comprehend all River-fowles whatsoever, viz. all such as are whole-footed vnder the former; and all Cranes, Herons, Cormorants, &c. vnder this latter: for that albeit they be of the kind of River-fowles, yet haue they their feet diuined.

The gratefull
nesse of the
Stork.

Reference.

SECT. III. CHAP. XX.



FTER those River-fowles, whole-footed and diuined; by order it now falleth to hand, that I should proceede to such fowles as doe frequent, partly the Aire, and partly the Land; of which, some are fowles of Pray, other some are Predable or fit to bee made a Pray.

Such as are fowles of Pray, haue their becke and tallons euermore hooked and sharp: hooked for sure seizing and detaining; and sharpe for speedy rending and diuiding thereof. Such are Eagles of all sorts, Vulturcs, Falcons, Gersfalcons, Sakers, Lanertes, Tercels, Sparhawkes, Martins, &c. as also Kites, Buzzards, &c. Of Fowles (saith Plinie) those that haue hooked talons & talons, are not fruitful breeders, for the most part, wherein Nature hath wel provided for all kinds of Fowles, that the mightier should not be so copious as the weaker, and such as do fly from the tyranny of others. Some of these Fowles of Pray, are (in their kinde) ennobled by nature, in as high a degree of Nobility as the chiefest of the Terrestrial Animals, before handled. Such are those that doe much frequent the Aire, as Eagles and Hawkes of all sorts, which are much exercised in flying, and albeit they doe build their nests, and haue their feeding vpon the earth, yet is their agitation aboue in the Aire. Therefore in regard of the

Fowles fre-
quenting
partly aire,
partly earth.

Plinie.
The proud-
dence
of nature,

shine

shinesse of the Element wherein they are chiefly occupied, I will beginne with birds of *Pray*, and after our former order, sit with their whole bearing, and so descend to the parts (promiscuously of sundry birds, according to the dignity of their place, or more noble vice, as in example.

An Eagle displayed.



Signification of the Eagle displayed.

The Field is *Saphire*, an Eagle displayed, *Pearle*, Membered *Gules*. These Armes appertaine to the Right worthy *St. Robert Cotten*, of *Connington Knights*, a learned *Antiquary*, and a singular fauourer and perferuer of all good learning and *Antique Monuments*.

The Eagle hauing her wings thus displayed, doth manifest her industrious exercise, in that shee is not idle, but continually pearcheth that course of life whereunto nature hath ordained her: and doth signify a man of *Action*, euermore occupied in high and weighty affaires, and one of a lofty spirit, ingenious, speedy in apprehension, and iudicious in matters of ambiguity. For amongst other noble qualities in the Eagle, her sharpnesse and strength of sight is much commended; and it is a greater honour to one of noble offspring to be wise and of sharpe and deepe vnderstanding, then to be rich or powerfull, or great by birth.

An Eagle displayed chequer.



The Field is *Iupiter*, an Eagle displayed *Checky*, *Sable*, and *Mars*. This Coat-armour (according to *Bers*) pertaineth to the Kingdom of *Aravia*. Albeit that this kind of bearing may seeme strange to vs in England, yet is it very common in *Germany*, (saith *St. Iohn Ferne*, in his *glo. of Generosity*) to beare beafts or any quicke thing of Colours Cheekie, as well as any other charge of dead thing. And notwithstanding that such bearing be not agreeable to nature, yet (saith he) if it were either as *Ancient*, or borne by so great an Estate (in regard of the Armory) it holdeth comparison with the Coat of *Cesar*, which is *Oran Eagle* displayed, with two necks, *Sable*, as farre dissenting from Nature, since it is monstrous for one body to haue two heads. Yet in this and other like, there are speciall myteries of as Honourable intendments as there is in those that are borne according to Nature.

Three Eagles displayed.



He beareth *Argent*, on a Bend, *Gules*, three Eagles displayed, *Or*, an *Anulet* (for a difference of a fifth brother) of the second. This Coat-armour pertaineth to the Family of *Abington* of *Dowdeswell* in the County of *Glocester*, of whom that generous Gentleman, *Mr. Abington* now Gentleman-usher to the *Princes Highnesse*, is lineally descended. These Eagles because they be still in exercise, doe liuely represent their Sires to be no bastard, or degenerate brood. It is storied, that the old Eagles, make proofe of their yong, by exposing them against the *Sunne-beames*, and such as can stedfastly behold that brightnesse

brightnesse, are cast forth, as vnworthy to bee acknowledged their offspring. In which respect, *William Rufus*, king of this Land, gaue for his Device an Eagle looking against the *Sunne*, with this word, *Erfero*, I can endure it: to signifie, he was no whit degenerate from his puissant Father the *Conquerour*. From this Prince of Birds we proceed to others of a lower degree.

The Eagle given in device.



Hee beareth *Argent* three Eagles heads erased, *Three Eagles heads erased*, *Sable*, Armed *Or*, by the name of *Tellen*. The Eagle though he mounteth high, yet is his Eye still rouing on the ground; so those who are highest elevated in honour, should yet still entertaine the humblest thoughts: But with this difference from the Eagle, in that the looketh downward to seeke out some pray; which is most vnworthy of any noble spirit, whom it ill becometh to prie and prole into poore mens flates to make a pray of them, as those gerat ones of whom *Dauid* saith, that They humble themselves that the Congregation of the poore may fall into the hands of their Captaines. The Beakes of Eagles in old age waxe so hooked, that it hindreth their feeding, and so impairreth their strength; till at length the old beake falling off, and a new growing, they thereby recouer their strength, and renew their old age, as the same sweet singer of *Israel* speaketh.



The Field is *Ruby*, two Wings, Inverted and conioined *Two wings inverted and conioined*, *Topaz*. The wings are Hieroglyphiks of celerity, & some time of protection and couerture; as the Psalmist often speaks of hiding under the shadow of the wings of Gods fauour: because the Hammes doe shelter their yong from the rapine of the mightier, with spreading their wings ouer them. And therefore some haue thought that the displaying of the *Romane Eagles* wings, did signifie the protection of the obedient, and the extending of her griping talions, to betoken the rending and ruine of all that were resistant. Like as the Eagle in her life, makes pray of all other fowle, so her feathers being mingled with the feathers of other fowles, are said to consume them all to dust: and therefore one compares them to riches gotten by oppression or fraude, which will eate out in time all the reit though well gotten.



He beareth *Gules* five *Martions* wings in Saltire *Argent*. This Coat pertaineth to *Sir Arthure Porter* of *Newarke*, in the County of *Glocester* Knight. As wings of fowles are borne whole, so are their feathers also, amongst which the *Ostriches* may iustly beare chiefe praise for beauty, for distinction from al others, and for frequent vse and note in Armorie; as I could shew by diuers examples of their bearing, both by themselves, and with, and upon Ordinaries: but these following may suffice.

Five Martions wings.

Three Ostrich feathers on a bend.



Hee beareth Or, on a Bend Sable, three Ostrich feathers, Argent, passing through as many Scroles of the first, by the name of Roger Clarendon, that was basson to the puissant Blacke Prince. The proper countenance of the Princes of Wales being the same three Feathers borne all together with one Escrole, having this Motto, ICH DIEN: whereby in Princely modesty they dutifully professe, that which Saint Paul auowes, That the Sonne as long as he is under tuition, is himselfe a subiect. But the Ostrich feathers in plume

were sometimes also the Devise of King Stephen, who gave them with this word, VI NVLLA INVERTITVR ORDO, No force alters their fashion, alluding to the fold and fall of the feather, which howsoever the wind may shake it, it cannot disorder it; as likewise is the condition of Kings, and Kingdomes well established.

Sixe Ostrich feathers.



Hee beareth Argent sixe Ostriches feathers, 3. 2. & 1. Sable, by the name of Ieruus. This man was a principall Founder of Exbridge in the County of Devon. Of the Ostrich some haue doubted whether hee should be reckned a beast or a fowle, in respect of some participation of both kinds: yet doth P. Belon des Mams make no scruple at all to sort him among Birds: therefore I haue held it fit to place his feathers heere amongst the parts of Birds.

An Eagles leg erailed.



Hee beareth Sable, an Eagles leggs in Pale, Erailed, a Laquise, Argent, the Tallons Gules, by the name of Canhanjer. This is termed, a laquise. It is not undoubted that the denouer, shall see the denouer in his due time; euen as the rending and preying leggs, is heere it selfe rent off from the body. A worthy argument for all great men whose bearing is, of the rending and preying kind, to stand in feare how they faile on any prey against iustice, because if they escape the like measure with man, yet it is a iust thing with God, to shew no mercy to them which are mercilesse.

Two Eagles leggs erailed.



Hee beareth Or, two Eagles leggs, Erailed de la quise, Sable, Armed Gules. Though the Eagles strength be much in her legs and beake, yet sometimes she is sort to vse her wit to rend her prey; as especially she doth in breaking open all shell fish, which the vicer (as fortune doth many great men) to carie them vp very high, that they might fall with greater force, and so be broken vp for her food. Whereof there is recorded on memorable, but pitifull, experiment on the P. et A. scilicet, who

who sitting in deepe meditation, an Eagle thinking his bald head had bene a stone, let fall a Tortois vpon it, and so made a Tragical end of that noble Tragician.



The Field is Argent, a Cheurom betweene three Eagles Legges Errased a la Quise, that is to say, Errased at the Thigh, Sable, their Tallons Armed Gules. To these Legges of Eagles, I hold it not vnfitte to adioine (for companie) three Rauens Legges, borne after another sort. The Rauens was the Ensigne of the Danes when they invaded this Kingdom: whose Whole Bearing, you shall finde heereafter.

Cheurom betweene three Eagles legs erailed.



Hee beareth Argent, three Rauens Legges Errased, Sable, meeting in the Fesse point, their Gulie Tallons extended into the three Acute corners of the Escutcheon, by the name of Owen, of WALLS, the sonne of Madock. The Rauens hath his name for his Rapine, Etymologie whence other like Birds are termed Rauenous; but his stomach is most thwed on Dead Carcases, whereas amongst Generous spirits, it is accounted base to be valiant against them that cannot resist, or to hurt the name and reputation of the dead.

Rauens legs erailed.



Hee beareth Sable, a Goshawke Argent, perching vpon a Stocke fixed in the Base Point of the Escutcheon of the second, Armed, Iessed, and Belled, Or, by the name of Weele, and is quartered by Copleson of Egford. This Coat standeth in Stauerton Church in the County of Denon: and it may represent some Bearer who was ready and seruiceable for high affaires, though hee liued at rest, and not imployed.

A Goshawke vpon a stock.



Hee beareth Or on a Canton Azure, a Falcon Volant, with Iesses and Belles of the first, by the name of Thurstone. This Fowle hath her Tallons or Pounces inwardlie, crooked like a hooke, and is called in Latine, Falco (saith Calepine) non quod falcatus ungibus, sed quod rostro & alijs: tota falcata sit ad rapinam; because it hath both tallons, beake, and all made hooked for to prey. P. tem calleth her Alietus, saying, Alietus (ut dicit Glossa super Deuterom. 14.) idem est quod Falco. This Bird (according to the same Author) is very bold and hardy, and of great stomacke, for the encountereth and grapeth with Fowles much greater

Alietus: the same that wee call Fawke.

ter then her selfe, inuading and assailing them with her *breast* and *feet*. Others (saith he) affirme that *Alietus* is a little *Fowle* that preyeth vpon small *Birds*: of whom it is said,

The proper-
tie of the
Falcon.

*Obinet exiguas Alietus corpore vires ;
Sunt & aues minima prada cibumq; suis :
The Aliet is a Bird of little power ;
And little Birds are all he eats and doth denoue.*

A Pellican in
her nest.

This *Bird* (according to *Vpton*) doth shew that hee that first tooke vpon him the *Bearing* thereof, was such a one as did eagerly pursue, vex and molest poore and fillic creatures.



Foure duties
of a Father.

He beareth *Gules*, a *Pellican* in her nest, with wings displayed, feeding of her young ones, *Or*, vulned proper, by the name of *Carne* of *Wenny* in the Countie of *Glamorgan*. The *Egyptian Priests* (as *Farnesius* noeth) vsed the *Pellican* for a *Hieroglyphicke* to expresse the four duties of a *Father* towards his children: whereof the first is *generation*; the second is his office of *education*; the third, of *training vp*, or *instruction* of learning; the fourth and last, his duty of informing the eies of his children with the example of his *vertuous* and *honest* life: for in the institution of ciuill behauiour, the eies are more easily informed for the apprehension of instruction, then the *care*. This *Bird* was also borne *Topaze*, in a *Field Saphire*, by that *Sapient* and great *Peere* of his time, *Richard Fox Bishop of Winchester*, *Lord Priuy Seale*, and *Counsellor* to two *Great Kings*, *Henry VII.* and *Henry VIII.* which noble *Prelates memory* shall be eternally blessed, for being the cause of the most happie *Marrying* of the *Lady Margaret* (daughter of *Henry the Seuenth*) to *James the Fourth*, King of *Scotland*; by whose glorious issue, *GREAT BRITANNY*, now enioyeth the height of *Glorie* and *Happinesse*. The said *Bishop* was the *Magnificent Founder* of *Corpus Christi College* in *Oxford*, which also beareth the same *Coat-armour*.

A like borne
by Fox Bishop
of Winchester.

Hee beareth *Or*, a *Rauen* Proper, by the name of *Corbet*. This is good and ancient *Armorie*, as wee shewed before in the *Efcocheon* of the *Rauens* three *Leggs*: Yet is it receiued opinion, that the first *Bearer* hereof, had a suspicion of the *Fidelitie* of his *Wife*, denying her *Children* to be his; vntill hee was driuen by counter-prooffe, to acknowledge his causelesse suspicion. In such controuersies it often falleth out, that the *wife* hauing cleared herselfe publicly of her husbands causelesse *iealousie*, taketh occasion thereupon to alter his state of *Free Sotage*, into a *tenure* of *Cornage*; and laith that open



A Raue
Proper.

Alteration
of the cure.

in

in *Common*, that ought to bee kept in *Seuerall*; summoning him at her plea-
sure to make his personall appearance at the *Faire* of *Newneham* vpon *Saint*
Lukes Day. Predable
Fowles.

Hitherto of *Fowles* of *Prey*, leauing other particulars to each mans obser-
uation: Now of those which are *Predable*, whereof some are *Savage*, some *Do-
mesticall*: the *Savage* I call those that are not subiect to mans gouernment,
but doe naturally shun their societie, and vually are commorant in *Woods*,
Forrests, *Heaths*, &c. and are subiect to prey and tyrannicall oppression, as
these which ensue.



He beareth *Or*, three *Swallows* proper, by the name
of *Watton*. This *Bird* is the most welcome *Harbenger*, Swallows
Proper.
shewing the approach of the pleasing *Spring*: being
therein like fained and temporizing friends, who in
the *Spring* of *Honours*, and *Summer* of *Abundance*, will Tempori-
zing friends.
gladly conuerse with those, whom in the *Winter* of
Aduersitie they will forsake, and scarce acknowledge
they euer saw them before. Such a one was that
proud *Cardinall*, who vpon his new dignitie, not
vouchsafing to looke on his familiar friends, one of
them came to him (whiles all others did congratulate his *felicities*) to deplore
his *miserie*; who wondring thereat, and asking the cause of such his sor-
row, Because (quoth he) since that *Red Hat* came on your *Head*, you haue
quite lost your *eye-sight*, and cannot discern your friends as you were wont.



ready in the dispatch of his business.

He beareth *Argent*, a *Fesse* betweene three *Swallows*
volant Sable, a *Chiefe Gules*, by the name of *Swallow*. A Fesse be-
tween three
Swallows.
The *Swallow* (saith *Vpton*) hath a small bill and come
lie shape of a seemely blacke, white on the belly, and
red about the throat, hauing little flesh, but well flo-
red with *feathers*, and large *wings*, and therefore is swift
of flight. Mans industrie will hardly suffice to per-
forme that which this little *Bird* doth fashion out in
clay, in making her *Nest*. The bearing of the *Swallow*
fitteth well a man that is industrious, prompt, and



He beareth *Azure*, a *Bend Argent*, Cottized *Or*, be-
tweene six *Martlets* of the same. This *Coat-armour* Bend coti-
zed between
six Martlets.
pertaineth to the ancient Familie of *de Labere*, where
of *Richard de Labere* of *Sowtham* in the Countie of *Glo-
cester Esquire*, is lineally descended. The *Martlet* or
Martinet (saith *Bokenhawb*) hath legges so exceeding
short, that they can by no meanes goe: and thereupon
it seemeth the *Grecians* doe call them *Apodes*, *quasi sine*
pedibus, not because they doe want feet, but because
they haue not such vse of their feet as other birds haue.
And

Martlet hath
little vse of
her feet.

And if perchance they fall vpon the ground, they cannot raile themselves vpon their feet as others doe, and so prepare themselves to flight. For this cause they are accustomed to make their *Nests* vpon *Rocks* and other high places, from whence they may easily take their flight, by means of the support of the *aire*. Heereupon it came that this *Bird* is painted in *Armes* without feet: and for this cause is it also giuen for a difference of younger brethren, to put them in minde to trust to their *wings of vertue and merit*, to raise themselves, and not to their *legges*, hauing little *land* to put their foot on. To this *Heed* must be reduced all other like *Birds* also, as *Pheasants*, *Partridges*, *Quailes*, *Rails*, *Cornish Choughs*, and whatsoeuer others of like kinde.

Martlet why giuen to the fourth brother.

SECT. III. CHAP. XXI.

Fowles domesticall.



From *Predable Fowles* that are *Sauage*, we come to *Fowles Domesticall* and homebred, that are delighted with *Mans* societie: Such are these that follow, with their like.

The Cocke Knight amongst birds.



His Armour.

He beareth *Gules*, three *Cockes Argent*, *Armed*, *Unclad*, and *lolloped Or*, by the name of *Cocke*. As some account the *Eagle* the *Queene*, and the *Swallow* or *Wing-tailed Lady*, so may I terme this the *Knight* amongst *Birds*, being both of noble courage, and also prepared euermore to the *Battle*, hauing his *Combe* for an *Helmet*, his sharpe and hooked *Bill* for a *Faucheon* or *Curt-lax*, to slash and wound his *emie*: and as a complete Souldier armed a *Cape a pee*, he hath his legges armed with *Spurres*, giuing example to the valiant *Souldier*, to repell danger by *fight*, and not by *flight*. The *Cocke* croweth when he is *Victor*, and giueth a testimonie of his *Conquest*. If he be vanquished, he shutteth the light, and societie of men. Of all *Birds*, this may best be said in *Blazon* to be *armed*, that is thus furnished and prepared to the encounter.

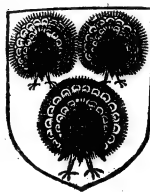
The Cocke most properly said to be Armed.



Capon why said to be Armed.

Hee beareth *Argent*, three *Capons Sable*, *Armed Crested*, and *low-Lopped Or*, by the name of *Capenburgh*. I doe rearme these *Capons Armed*, because *Natura sunt bellicosus*, *tamest castratione facti sunt omnino imbelles*; by nature they were *Valorous*, though by reason of their *Keruing*, their courage is not onelie abated, but *virtue* taken away. This *Bird* because hee waxeth the faster for being kerued, is brought for one of the *Arguments* to prooue the *single life* the *happiest*; and that *Celibes* are *Caelites*: the *single life*, the *Saint-like life*. But *Lipsius* must bring better witnesseth than *Capons* to approoue the truth hereof, before it will be receiued for truth.

He



Hee beareth *Argent*, three *Peacokes* in their *pride Proper*, by the name of *Pawne*. The *Peacock* is so proud that when he erecteth his *Fanne of Plumes*, he admirerth himselfe: and some write that he swalloweth vp his *Excrements*, because he ennieth man the vfe thereof. Indee those which are most *proud*, are generally of such *stutish* and *dirty qualities*. He displaieth his plumes, against the raies of the *Sunne*, that they may glister the more gloriously; and hee loseth this beautifull *Traine* yeerely with the fall of the *leafe*; as which time he becomerth bashful, and seeketh corners where he may be secret from the sight of men, vntill the spring of the yeere, when his *Traine* becomerth to be renewed. And such is the quality of many *Dames*, who being *painted* and *richlie attired*, cannot keepe within dores, but being *undressed* and in their owne *hew*, they are loath any man should see them.

Three Peacokes.



Hee beareth *Argent*, a *Cheneuron Sable*, betweene three *Turky-cockes* in their *pride proper*, by the name of *Yeo of Denonshire*.

A Cheneuron betweene 3 Turkeycocks.

Like as there are *Insect Animals* that liue vpon the earth, as hath bene before shewed, in shutting vp the Tract of *Terrestriall Animals*, so are there in like sort *Insects* that liue about the earth, whereof I purpose to produce some few examples, and so to perclose this *Treatise* of such *Animals* as doe liue about the Earth in the *Aire*.



Hee beareth *Azure*, three *Bees volant En arriere*, by the name of *Bye*. The *Bee* I may well reckon a *Domesticke insect*, being so pliable to the behoofe of the *keeper*: the admirable *policy* and *regiment* of whose Common-wealth both in *peace* and *warre*, with the seuerall *duties* both of the *soueraigne Bee*, and of the *subiects*, is beyond beliefe, and will aske as large a volume, as the Common-wealth either *Platoes* or *Licurgus*, to set it forth as it deserueth.

Three Bees volant.



He beareth *Argent*, a *Bee-hiue*, beset with *Bees diuerly volant*, *Sable*, by the name of *Rooue of Makelfield* in *Cheshire*. The *Bee* (saith the *wiseman*) is the *least* of *Birds*, but shee is of much *vertue*; and shee prouideth both *Hony* for *pleasure*, and *Waxe* for *thrif*. And not onely doe they carefully preferue their owne *petty-state*, but by their labours doe much sway in all *humane states* and *policies* also: as is said in that verse,

Bee-hiue.

The

The *Calfe*, the *Goose*, the *Bee*:
The *world* is ruled by these *three*.

Meaning that *Waxe*, *Pennes*, and *Parchment*, sway all mens states. *Bees*, have three properties of the best kind of *Subjects*, they stick close to their *RKing*; they are very industrious for their liueli-hood, expelling all idle drones; they will not sting any but such as first prouoke them, and then they are most fierce.

**A Harvest-
Hy.**



**Note general-
rall.**

He beareth *Sable*, a *Harnesſ-fly* in *Pale volant*, en arriere *Argent*, by the name of *Bolwre*. As touching *Insects* that liue aboute the *earth* in the *Aire*, *Pliny* giueth this generall note ; that all such as are armed with a *ſting* in their *bodye* or *taile*, haue *four* wings appeere : and none againe haue aboute two, that carry their *weapon* in their mouth. To the former (ſaith he) *nature* hath giuen it for their *reuenge*, to the other only to feede themſelues withall and to content *Nature*. All *insects* (ſaith the ſame *Author*) hauing *hard cies*, haue their the reſt, to the end that with them they may *cheriſh*.

Three Gad- bces volant.



He beareth *Sable*, three *Gad-bees volant en arriere*, *Argent*, by the name of *Burningbell*, This *Flie* maketh a great humming noise when hee flieth, and of some is called the *Gad-bee*, and of others the *Dun-fly*, *Brimley*, or *Horse-fly*, which in the *Summer* time doth grievously vex *Cattle*, hauing, as *Alianus* saith, a sting both great and stiffe. These *Flies* are of the nature of common *Narrators*, *Petifoggers*, and *Promoters*, which are euer disturbing the quiet state of their ciuill and honest neighbours.

SECT. III. CHAP. XXr.

Watry Animals



HAVING finished our intended survey of *Animals*, both *Terrrestrial* and *Aerial*, and of their use in *Armory*; I will now (according to order) proceed to the handling of *watry Animals*, being such as have their principall abode and residence in the *waters*, as *Fishes* of all sorts. As *Fishes* are of a lesse compleat nature then *Early* or *Aerial Animals*, so must they in reason bee of lesse esteeme in *Cooke-armour*; *Data paritate gestantium*, vnsleffe the quality of the *bearer* adde an honour thereto: because those others doe approach much neerer to the *nature* of *man*, then the *watry* sort doth; *Et illud est melius, quod optimo est propinquius*; *T habet is the better, which comes neerer to the best*. And the *Pitwre* which is the adumbration of the thing *pitwred*, cannot inuert or alter the order or worth of the things whereof it beareth the similitude, *Quia fictio non plus operatur quam veritas*; representations may not alter the *truth* of the principall.

But heere I speake of *Armes* composed of *Fishes* as they are considered in
Their

their selfe nature : which, notwithstanding as they be borne of many persons defended of noble and royall Families, are so much ennobled in their elimation, as that they are to be preferred before many that are formed of *beasts or fowles*. This therefore must be heere also recommended for a *general Rule*, that the worthinesse of the *bearer* is not the least respect wee should in considering the dignity of things borne in *Coat-armour*.

Like as *Birds* have their *plumes, wings, and traines*, by means whereof they doe cut their way, and make smooth passage thorow the *Aire*, in this fort, *Fishes* are furnished with *Fimmes* wherewith they guide themselves in the *Swimming*, and cut the current of the *Streames and waves*, for their more easie passage, wherein their course is directed by their *taile*, as *ships* are conducted by their *Helme or Rudder*. And for their kindes of motion *Fishes* are in *Scripture* termed *Reptilia*: in *ipſo magno Mari & ſpacioſiſſic Reptilia* *Iuſt. l. 6. c. 1.* In the great and wide Sea there are things creeping innumerable both ſmall and great: which are therfore ſaid to be *Reptilia*, as *Caſſian.* noteth, *Quia omnia quæ natant reptandi habent vel peciem, vel naturam*: becauſe things when they ſwimme ſeeme to creepe along in the water.

Fishes are borne after a diuers manner, viz. Directly, Vpright, Imbowed, Extended, Endorfd, Respecting each other, Surmounting one another, Fretted, and Trianguled, &c. All *Fishes* (saith Leigh) that are borne feeding shall bee termed in blazon denouring, because they doe swallow all whole without mastication or chewing : and you must tell whereon they feede. [All *Fishes* raised directly vpright, and hauing Finnes, shall be termed in Blazon as *Pisces erecti*, *erecto*, signifying to draw or sucke, because *Fishes* doe draw water into their heads in such sort about the waters, to refresh themselves withall, and moderate Aire, but especially when the waters doe foyle and beat downe the depth of the Seas against some tempestuous storme, that they can endure the vnwonted heate thereof. All *Fishes* being borne *Transpect* (as we haue seen) must in blazon be termed *Natant*, of the word *Nato*, to swimme; for in such manner doe they beare themselves in the waters when they swimme.

Concerning both the *variety* and the innumerable multitude of *Fishes*, *Pliny* is of a pretty fantastical conceit, affirming that the *seeds* and *universal Elements* of the world, are so sundry waies commixed one with another, partly by the blowing of the winds, and partly by the rowling and agitation of the Sea, that it may be truly said, according to the vulgar opinion, *That whatsoever is engendered or bred in any part of the world besides, the same is to be found in the Sea, besides many things more in it, which no where else is to be seene.* A *Fish* (if you will beleeue *Arnelius*) is called *piscis à piscendo, Quia ad rem nullam missi, ad piscandum tantus est*, hee is bred onely to eat and to be eaten. Of *Fishes* some have hard and crusty coverings, others have a softer outside : and those later are also of two sorts, some having only *skin*, and other, *scales*. *Scaled Fishes*, by their *spines* are both adorned, and greatly assited aloft in their swimming: but *Congers*, *Eeles*, *Lampreies*, and such like, may seeme (in respect of the *malice* of their finnes) to have receiued them of *Nature*, rather for ornament, then for vse in swimming, especially because these lie most in the bottome of the water, and therefore lesse neede their finnes.

Of these severall kindes I will briefly give some few examples, wherein I

Ennobled by
the bearers
dignity.

Rule general

²² Psal. 104. 25.

d, Manner of
d their bea-
ring.

Rule 1.

Rule 2.

Rule 3°

Plinié:

Plin. Lib. 9.
cap. 2.

Derivation.

es. Fishes scared
re what.

rather purpose to lay open their diuers formes of *Bearing* in *Coat-armour* then meddle with their vnlimitable particular kinds : as in example.

Three Eeles naiant,



He beareth *Argent*, three *Eeles naiant*, in *pale barre*, *Sable*, by the name of *Ellis*. Of this sort are all *Lampris*, *Congers*, and others of like kinde, whereof some are borne *Naiant* after this manner, and others *Hauriant*. This sort of all others doth most neerly resemble in their motions, such *Reptiles* as hauing no feet doe with a kind of volublenesse make their way in the waters with many intricate doublings. To these may be added *Plaices*, *Soles*, *Flounders*, and whatsoeuer other *Fish* whose *Couering* consisteth merely of *skinne*, and haue not the defensible furniture of *scales*, such as next ensue, as in example.

A Dolphin naiant,



He beareth *Azure*, a *Dolphin Naiant*, *Amblee*, *Argent*, by the name of *Fitz-Lamoy*. The *Dolphin* is a *Fish* of so great *strength* and *swiftnesse*, that hee is the *Fishes*, which hee followeth for his *prey*, by the *Rocks* or *Shoare* for shelter, in the fiercenesse of his pursuit, he sometimes dasheth himselfe dead against the *Rocke*, and sometimes runnes himselfe on *shore*. Such many times is the successe of overhedy, and outrageous men, who seeking furiously the hurt of others, feeble the smart themselves, in their owne overthrow.

A Dolphin hauriant,



The field is *Iupiter*, a *Dolphin Hauriant*, *Sol*. This *Coat* is euermore borne quarterly with the three *Flores de Lices Sol*, in a *Field Iupiter*, by the Kings *Eldest sonne*, who beareth the title of the *Dolphin of France*; and is thereby knowne to be *Heire apparent* to the *Crowne* of that kingdome. The *Naturalists* write, that the *Shee Dolphin* hath *dugges* abounding with *milke* wherewith she giueth her young ones *suck*; and that shee is, as in that respect like to *women*, so also in her affection of loue; in so much that *Dolphins* haue fallen so exceedingly in loue with faire *youthes*, as that they became most familiar with them, and afterward wanting their company, haue died for griefe. They are reported also to be great louers of *Musicke*.

Hee



Dolphins Naiant.

He beareth *Azure*, three *Dolphins Naiant*, extended in *Pale Barre Or*. This is a *Venecian Coat-armour*, and is borne by the name of *Dolphin*. These *Dolphins* here are in their naturall forme of swimming, wherein they vse to marshall their great troupes in admirable order : for in the *vanguard* swimme all their young ones, in the *middle* all the *Females*, in the *rereward* all the *Males*; like good *Husbands*, looking both to the orderly demeanour of their *wives* and *children*, and also hauing them still in their eie, to defend them from danger. To this *Head* must be referred all other *Fishes* of *hard scale*, as the *Sturgeon*, &c. Other *scaled Fishes* there are, but of a more soft and tender sort, such as these are which ensue.

Their order obserued in swimming.



Three Salmons Hauriant.

Hee beareth *Sable*, three *Salmons Hauriant*, *Argent*, by the name of *Salmon*. If *Apicius* (whose *tongue* was a *touch-stone* to trie the excellencie of all *dishes*) were to giue his sentence in the *Senate-house* of *Gluttons*, it is thought hee would preferre the *Salmon* before all other *Fishes*, though the old *Romans* made chiefe reckoning of *Acipenser*, a *Fish* of an vnaturall making and qualitic, for his *scales* turne all towards the *head*, and hee euer swimmeth against the *streame*. These three *Salmons* heere were very faire *bearing* in a great *Charger Argent*. *Fishes* are borne *hauriant*, both respecting each other, and also *endorsed*, as in these next Examples.

The fish Acipenser.



Two Barbels respecting each other.

Hee beareth *Azure*, two *Barbels* respecting each other, *Argent*. A like *Coat* to this (but different in colours) is borne by the *Familie* of *Colson* of *Essex*. This *Fish* euen in his name bewraith his shape, which gaue occasion thereof, by reason of the small and tender *filmes* that grow about his mouth, resembling after a sort the forme of a *Beard*, whereupon hee receiued the name of a *Barbell*.



Two pikes endorsing.

Hee beareth *Gules*, two *Pikes hauriant endorsed Or*. This *Coat* is quartered by the high and mighty *Prince Hauriant Endorsed* the now *Duke of Wirtemberg*, for his fourth *Coat*, and are the *Armes* of the dominion of *Phiert*, within the *Territories* of the said *Duke*. Sometimes you shall find *Fishes* borne *fret-waies*, that is to say, *fretted*, or interlaced one ouer another, as in this next example.

Y 2

Hee

Trowers fretted in Triangle.



Hee beareth *Azure*, three *Trowers Fretted*, in *Triangle Teste*, a la *Quene*, *Argent*, by the name of *Trowerbeck*. Wee vse these words *Teste a la Quene*, in *Blazon*, to signifie the manner of their *Fretting*: The *Heire* of this *Familie* was in the time of *Henry VIII.* married to *Iohn Talbotte* of *Albrighton*, from whom the *Talbots* of *Grafton* now liuing, are lineal descend, and do *Quarter* this *Coat*.

Three Chalbots.



He beareth *Or*, three *Chalbots Gules*. This did belong to that worthy *Earle Philip Chalbot*, *Earle* of *Newblanch*, and great *Admirall* of *France*, whom *King Henry* the *Eighth* vouchsafed to make *Knight*, and companion of the most noble *Order* of the *Garter*. A *Chalbot Fish* seemeth to haue the shape of a *Gournard*, for so doth *Bara* describe him.

SECT. III. CHAP. XXIII.

Scales of Fishes not Continuat.



HE *Hardnes* of *Scalie Fish* (whereof wee haue before spoken) is not *Continuat*, but *Plated* fitting for *Motion*; but there is another sort of *hard couering*, which is *continue*: Of which fort, some are *crusted*, other some are *shelled*, as *Examples* shall shew.

Cheueron betweene three Creuices.



Hee beareth *Argent*, a *Cheueron Sable*, betweene three *Creuices Gules*. The rest of the *Crusted* sort of *Fishes* I will passe ouer, viz. *Crabs*, *Lobsters*, *Crenises*, *Cuttles*, *Razers*, *Shrimpes*, &c. leauing them to obseruation: and I will come to such *Fishes* as are *shelled*, as in the next following *Escacheons* shall appeare.

A Lobster vpon a Bend.



He beareth *Gules* on a *Bend Or*, a *Lobster Sable*. *Giuculo Argote de Molina*, in his booke entituled *Noblesse de Andalusia*, noteth this for the *Coat-armour* of *Grilla*. It is noted by certaine *Naturalists*, that the *Lobster* is subtil in acquiring his food, for he waytheth the *Escallop*, *Oyster*, and other like *Fishes* that are fenied by nature with a stronger and more defensible coat then himselfe, to become a prey vnto him, by obseruing when they doe open their shell either to receiue food or

or aire, and in the meane time with his clawes hee taketh a stone, and casteth it betweene the shelles of the *Oyster*, so as she can neither saue her selfe, nor annoy her foe; vsing his wit for a supply of his strengths defect, according to the old prouerbe, *Where the Lions skin is too scant, it must bee pected out with a Fox case*.



He beareth *Argent*, a *Lobsters Claw* in *Bend Sinister*, *Saltire-like*, surmounted of another *dexter-waies Gules*, by the name of *Tregarthicke*. Those other *fishes* which are said to bee *shelled*, and are naturally inclosed in strong and thicke *walles*, doe dilate and open their shels at certaine seasons, either to receiue the benefit of the *aire*, or of *food*, and againe contract them (at their pleasure) and so defend themselves from all harme and violence. Of these, the *Shels* are of most frequent vse in *Armes*, and are diuersly borne, as well

with *Ordinaries* betweene them, as charged vpon *Ordinaries*, as by *Example* in the next *Escacheons* in part shall appeare.



He beareth *Argent*, an *Escallop Shell Gules*, by the name of *Prelate*. This *Coat* standeth in the *Abbey Church* of *Cirencester* within the *Countie* of *Gloucester*, and seemeth to haue been of long continuance there. The *Escallop* (according to *Diascorides*) is ingendred of the *Deaw* and *Aire*, and hath no bloud at all in it selfe, notwithstanding in mans body (of any other food) it turneth soonest into bloud. The eating of lop.

as that the *Coller* of the *Order* of *S. Michael* in *France*, in the first institution thereof, was richly garnished with certain peeces of gold artificially wrought, as neere as the *Artificer* could by imitation expresse the *stampe* of *Nature*.



He beareth *Argent*, ten *Escallops*, 4. 3. 2. 1. *Sable*, on a *Canton Gules*, a *Mollet* pierced *Or*, by the name of *Renne Escalops*. *Kingscot*, in the *County* of *Gloucester*. I doe heere *Blazon* the charge to be ten *Escallops*, although there bee but eight to be discerned; for such was the *Coat* before the addition of the *superiaccant Canton*, which as it is intended, doth but ouerthadow those other two that are not seene.

A Heron volant.



He beareth *Argent*, a *Heron volant* in *Fesse Azure*, *membered Or*, betweene three *Escallops Sable*, by the name of *Herondan*. Heere also you see one gesture of a *Fowle volant*, in the carriage of his legges, which was not before exemplified. *Pliny* saith, that all *Fowles* that staile with *long shankes*, as they flie they doe stretch out their legges in length to their *tailes*; but such as are short legged, doe draw them vp to the miditt of their bellies.

A Fesse betweene three Welkes.



He beareth *Sable*, a *Fesse Engrailed* betweene three *Welkes Or*, by the name of *Shelley*. Whoso shall aduiciedly view the infinite varietie of *Natures Workmanship*, manifested euen in the verie *Shells of Fishes*, shall doublelesse finde iust cause to glorifie *God*, and admire his *Omnipotence* and *Wisdom*, shewed in these things of meanest reckoning. To this head must be reduced all other *Shell Fishes*, of what kinde foeuer, that are inclosed with hard *shelles*.

SECT. III. CHAP. XXIV.

A Transition from things vnreasonable.



EE haue long insifted in the *Bearings of Animals* or *Living Creatures Vnreasonable*, distinguishing them according to their *Kinds*, sorting them into seuerall *Ranks*, placing them vnder *Sundrie Heads*, exemplifying their manifold *uses* and *Formes* of

Bearing in Coat-Armour, to the end that they might giue better life and warrant to such *Rules* and *Observations*, as concerning them are formerlie giuen. The last place I haue heere referred, to the most *Noble Creature* and first in estimation, I meane, *Man*, whom *God* hath indued with a reasonable *Soule*, and for whose sake hee created all other things, subiecting them to his *Soueraignty*, that they should serue *Man*, and *Man* should serue *God*. Thou hast giuen him (saith *David*,) *Soueraignty* ouer all the works of thy hands, and hast put all things in subiection vnder his feet; all *Sheepe* and *Oxen*; and all *Beasts* of the field, the *Fowles* of the *Aire*, and *Fishes* of the *Sea*, &c. For *God* made *Man* to his owne *Image*, not onlie in giueing him an *Vnderstanding Soule*, and a *Holie will*, but also a *Soueraigne Iurisdiction* ouer these in inferior *Creatures*; euen as *Kings* are the *Image* of *God*, in a more peculiar manner, because *God* hath giuen them *Soueraignty* ouer *Men*: Neither is the *Beautie* of the *Bodie* it selfe lightlie to be regarded; whose admirable *Proportions* and *uses*, made *Galen* (a heathen) to acknowledge the *Infinite Wisdom* of an *Eternall Creator*: And that *Godlie King* brake out in termes of *Admiration*, saying, *Thine eyes did see my substance yet being vnperfect, and in thy booke were all my members written, which day by day were fashioned, when as yet there was none of them*. That this *Creature Man*, is also borne in *Coat-Armour* both *Lim-meale* (as I may terme it) and also *Entire*, with all his *Parts conuinct*, I will shew by *Examples*, and wee will first heere sette downe the *Whole Bearings*, and afterward proceed to the *Parts*.

Man and his parts borne in Coat-armour.



The *Field* is *Iupiter*, our *Lady* with her son in her right hand, and a *Scepter* in her left, all *Topaz*. This *Coat* Our *Lady* pertaineth to the *Bishopricke* of *Salisbury*. Sith it hath pleased some (doublelesse out of a deuout affection) to assume the bearing of the *blessed virgine* with her most *blessed Babe*; I hold it great reason to set this *Esccheon* in the first place. For, I am farre from their opinion who damne it for *superstition* to portraict that *glorious Virgin*, or her *Babe*; but yet I hold it vndoubted *Idolatri* to offer to these, or any other *Pictures* those

seruices of *worship* and *praier*, which *God* hath made his owne peculiar *prerogative*, not to be *communicated* to that *holie Virgin* her selfe, much lesse to her *Image*; which yet are so farre oftentimes from being her *Image*, that it hath bene acknowledged, that some *lewd Painters*, haue portraict that *unportraied Lady* to the likenesse of their owne *Curtizans*, and so haue propoied her in *Churches* to be *Adored*. This worship of the *virgin Mary*, hath almost *worne* out the *worship* of her *sonne*, especially where their ridiculous *fantasies*, daily broached, doe finde any credit.



The *Field* is *Topaze*, a *King* enthroned on his *Seat* *Royall*, *Saphire*, *Crowned*, *Sceptered*, and *inuested* of the first, the *Cape* of his *Robe Ermine*. These are the *Armes* of the *City* *Suul* in *Spaine*. As we formerly prescribed of *vnreasonable creatures*, that they should be set forth in their noblest *Action*; so much more is it fit, that *Man* (the most excellent of *Gods creatures*) should be set forth in his *greatest dignity*. And as amongst men there are manifold *degrees* and *callings*, so is it decent (saith *Bartolus*) that each particular person should

A King enthroned.

Man in his noblest action.

Many degrees of calling.

be habited as is fitting for his *estate*, *calling*, and *imploiment*: viz. *Princes* in *folio Maiestatis*, *Pontifex* in *Pontificalibus*, *Miles* in *armis*, *sive equestris*, *sive pedestris*, *depingi debet*: A *King* in his *Throne* of *Maiesty*, a *Bishop* in his *Pontifical* vestures, and a *Souldier* in his *Military* habit, either on foot or *Horsebacke*. So shall they receiue such reuerence as is answerable, both to their *persons* and *functions*.



The *Field* is *Saphire*, a *Bishop* seated in his *Chaire*, habited in his *Pontificals*, sustaining his *Crozier* in his left *arme*, staied vpon the *Chaire*, and extending his right hand toward the *Dexter point* of the *Esccheon*, *Argent*. This *Coat-armour* was quartered by *Eberhardus* sometimes *Bishop* of *Lubricke* in *Saxony*, who was descended of the noble progeny of the *Holij*. The dignity *Episcopall* is next vnto the *Regall*, inso much that *Constantine* the great, (the first *Christian Emperor*) received a *Bishop* with no lesse *reuerence* and *honour*, especially

A Bishop in his Pontifical.

The dignity Episcopall next the Regall.

then if every one of them had bene his owne *Father*: and great reason; sith they directly succeed the *Apostles* of *Christ* in the government of the *Church*, especially

especially if together with this *Apollitic* all dignity, they ioine the truth of a *postollicall doctrine*, which the *Romish Bishops* haue abolished.

A Saracens
head enraised.



Hee beareth *Gules*, a *Saracens Head*, *Enraised* at the *Neck*, *Argent*, enuironed about the *Temples* with a *Wreath* of the *Second*, & *Sable*, by the name of *Mergith of Wales*. After *Examples* of the *Whole Bearing* of *Man*, it is fit the *Head* should first bee handled before the other *Parts*; forthat amongst all the parts of *Lining Creatures* the *Head* obtaineth the chiefeft preeminence, saith *Pierius*; and (as *Isidore* noteth) it is called *Caput*, not onelie because it is *Capeable* of the knowledge attained by the *Senses*; but for that also, it

comprehendeth and containeth them all. As this *Member* is chiefeft in *Dignitie*, so hath *Nature* appropriated thereto the highest and principall place, it being lifted vp on high, as in a *Watch Tower*, that it might oversee all approaching danger before it come neere; for which cause also, *Nature* hath giuen *Man* more *Flexibilitie* to turne about his *Neck* and looke on all sides, then other *Creatures* haue.

Flexibility
of mans
head.

A Cheueron
betweene 3.
heads cou-
ped.



He beareth *Sable* a *Cheueron* betweene three *Childrens heads couped*, at the shoulders, *Argent*, their *Peruques*, *Or*, enwrapped about the *necks* with as many *Snakes Proper*, by the name of *Vaughan*. It hath bene reported (how truly I cannot say) that some one of the Ancestors of this Family, was borne with a *Snake* about his necke; a matter not vnpossible, but yet very vnprobable. *Ideo quare*.

A Cheueron
betweene 3.
Peruques.



He beareth *Argent* a *Cheueron*, *Gules*, between three *Peruques*, *Sable*. This *Coat* standeth in one of the windows of *New Inne Hall* without *Templebarre* in *London*. *Clodius* (surnamed *Commodus* because of his long haire) hauing attained the gouernment of the *Sterne* in the *Kingdome of France*, at his first coming to the *Crowne*, did institute a *Law*, that the *Frenchmen* should in common, weare their *haire long*, in token of liberty. And so contrariwise shauing of the *haire* was a signe of seruile bondage: For the *Romans* (saith *Francis de Rosiers*) did institute by a publick Edict, that the *haire* of *bondsmen* should be shauen in token of bondage. But as *haire*s change according to time, so it is the part of a *wise man* (saith *Farnesius*) to conforme himself to the mutability of times and seasons. After the *Head* the *Heart* doth challenge the chiefeft place, as in example.

Francis. Ros.
lib. 8. c. 10.
Luther. in
Rom. 3. fol. 3.

He



He beareth *Argent*, a *Heart proper*, a *Chiefe Sable*, by the name of *Scambler*. If the *Heart* (according to *Homer*) doth waste and consume in those that by any accidentall occasion are attached with some vehement or long lingering sicknes; much more must the *heart* waste in those that are possessed with the fretting canker of enuy, against the prosperitie of others. According to that saying; *I nuidus ipse sibi est longe tristissimus hostis*: *The enuious man is a most deadly foe to himselfe*.

A Heart proper and a Chiefe.



He beareth *Gules* on a *Chiefe Argent*, three *Hearts proper*, by the name of *Heart*. The *Heart*, saith one, is naturally shap'd long, and not round; to signifie, that our thoughts and consultations ought to bee long deliberate, and not hasty and inconsiderate. This is the *Fountaine*, seat, and treasury of *life*, wherthrough the whole body receiueth the *vital spirits*; which are (as it were) certaine quickning flames which by the ministry of the arteries and veins, are dispersed throughout all parts of the body, giuing thereto life and vigor, and enabling the same to the performance of euery action.

Three Hearts on a Chiefe.



Hee beareth *Argent*, a *Fesse Gules* betweene three *Hearts vulned*, and distilling drops of blood on the sinister side proper, by the name of *Toto*. These are termed *vulned* of the *Latine* word *vulnus*, which signifieth a wound. This noble *Member* hath *Nature* placed in a *seat* well fitting the dignity thereof, inasmuch as it may well be said (according to *Aristotle*) *Natura constituit rem nobiliorem in nobiliori loco, ut cor in medio*; *To the best part the best place*. This is that which of all other parts God requireth vs to referre for himselfe and to his seruice, where he saith, *My Ioune giue me thy heart*; and good reason, sith he was pleased to giue vs his *Iounes heart* to bee pierced to the death for our demerits. And this place may decide their doubt, who make question whether be the more principall part of a *Man*, the *Braine* or the *Heart*, sith God preferreth the heart, as more effecting the hearty affection of true *Charity*, then a speculatiue contemplation void of *Christian* practise.

A Bend betweene three Hearts vulned.

Z

Hee

A Hart be-
tweene two
wings.

Bishop of
London, *Ar.*
44. *Hen. 3.*



heart goe two diuers waies. Therefore well is that saying verified of these and like persons, which is vusual in the mouthes of many men, *Mel in ore, verba laciis, fel in corde, frans in factis*; Hony in the mouth, gall in the heart, and guile in their actions.

An Arme.



Three dexter
Armes con-
ioined.



A hand ex-
tended on a
Chiefe.



Hee beareth *Gules*, a *Heart* betweene two wings, displayed *Or*, by the name of *Henry de wingham*. The Ancients vied to hang the figure of an *heart* with a lace or chain from the neck vpon the breast of a man, signifying thereby, a man of *sincerity*, and such a one as speaketh the truth from the *heart*, and is free from all guile and dissimulation, and is farre vnlike those that the *Psalmist* mentioneth, saying, *They giue good words with their lips, but dissemble with their double heart*. Too ripe are they found in this age, whose tong and

He beareth *Argent*, an *Arme Sinister*, issuing out of the *Dexter point*, & extended towards the *Sinister base* in forme of a *Bend Gules*, by the name of *Cornell*. The *Arme* is a member of the *body* ordained by *Nature* for labour: and for that purpose thee hath fortified the same strongly with *Arteries*, *Muscles* and *Sinewes*: by the *Arme* therefore is signified a laborious and industrious man; but that no man should rely on his *owne* or any other mans power or industry too much, *God* hath forbidden vs to trust to the *Arme* of *Israhel*.

Hee beareth *Gules*, three *Dexter Armes* conioined at the shoulders, and flexed in *Triangle*, *Or*, with *Fists* clenched, *Argent*. This *Coat-armour* pertaineth to the Family of *Tremaine* of *Colacombe* in *Devon-shire*. These *Armes* & *hands* conioined and clenched after this manner may signifie a treble offer of reuenge for some notable iniurie done to the person or fame of the first bearer, which to an honest man, is no lesse deare then life; *Nam honor & honestas pari passu cum vita ambulant*.

He beareth *Or*, on a *Chiefe Gules*, a *Hand* extended and borne transuersie the *Chiefe*, *Argent*, by the name of *Mainfeline*. The *Hand* is the *phisse of friendship* and *fidelity*, which was in ancient times confirmed by shaking of hands: but later times haue taken vp another fashion, by embracing with the *Armes*: but the truth is, a handfull of that *Ancient Amity*, is more worth then a whole *armefull* of the *new*; which now every where consists in *words*, not in *deeds*. The hand is the chiefe working instrument of the *body*, and of no lesse comline

comline se then vs; *Quam multarum artium ministrasunt?* saith *Zanchinus*; of how many *Arts* is the hand the worker? and it is called *manus* (according to *Hand* why some) *a manando*, *Vel quia ipsa è brachio manat, vel quia ex ea manant digiti*; ei, called *Manus*. ther for that it proceedeth out of the *Arme*, or for that the *fingers* proceed out of it. This member is diuided into five parts, whereof each one hath a name appropriate to the particular vse thereof: as the *Thombe* is called *Pollux*, *quod virtute præ cæteris polleat*, for the strength of it. The *Forefinger* is named *Index*, *Quia homo illo digito omnia indicat*, for pointing with it. The next is called of the place, *Medius*, the *middlefinger*. The fourth *Annularis*, or *Ringfinger*. The fifth *Auricularis*, because men vse to picke their *Eare* therewith.



He beareth *Or*, a *Mans Legge*, *Couped* at the middle of the *Thigh*, *Azure*, by the name of *Haddon*. The *Leg* is the member of *strength*, *stability*, *expedition*, and *obedience*. It was a custome of the *ancient World*, that *seruants* or *children* should put their hand vnder the *Thigh* of him to whom they should bee obliged by oath. Which ceremony (as some take it) they vied alwell to shew the ready obedience of the *seruants* and *children* towards their *Masters* and *Parents*, as also the *iurisdiction* and *authority* of their *Masters* and *parents* ouer them. So did *Abraham* cause his *seruant* to doe; and the like oath also did *Israhel* require of his sonne *Ioseph*. A mans leg Couped. Ancient Customs.



Hee beareth *Argent*, a *Mans Leg* *Erased* at the *Thigh*, *Sable*, by the name of *Prime*. A mans leg Erased.



In blazoning of *Coat-armours* consisting of *Legges* borne after this manner, I hold it needlesse to mention the bearing thereof in *pale*, because it is *naturall* mention. for a mans *Leg* to stand vpright; but if the same be borne in any other fort then thus, then shall you make speciall mention thereof. Needlesse mention.

He beareth *Sable*, a *Legge Couped* below the *Knee*, *Argent*, by the name of *Shrigley* of *Cheshire*. The *Legge* being the lowest and lowliest part of the *Body*, therefore doe we vse the motion thereof, to shew *humilitie* and *submission* to our *superiours*: and of all gestures of the *legge*, it is not more pliable to any, then to that whereby we humble our selues before *God* in *kneeling* and *praying*; as if *Nature* had especially framed our *Bodies*, as well as our *Soules*, for that *seruice* to him that made vs. And in this sense, *God* doth delight in mans *legges*, though he doth not (as himselfe saith) in the *strength* or *beauty* thereof. And as the *legge* cut off from the *body*, loseth all his former *strength*, so *Man* cut off from *God*, loseth all his *grace*, *power*, and *felicitee*, which are only preferred by our *Union* with him.

SECT. III. CHAP. XXV.

Creatures of
exorbitant
kinde.

Amphibia.

IN the proceſſe of our former traſts touching *Animals* as well *Rationall* as *Irrationall*, we haue bene very carefull to limit every ſeuerall kinde of creature with his owne *Natural* and *diſtinct* bounds, formes, and *proprieties*; whereby it happeneth, that ſuch other kinds of *living creatures*, as are any way exorbitant from *Natures* generall courſe and intendment, either for *qualities* or *eſſence*, (and therefore wanted a certaine place amongſt the reſt) haue bene referred for this laſt place. And of theſe there are *diuers* ſorts; as firſt *Amphibia*, ſuch as liue ſometimes as if they were *water-creatures*, at other times as if they were *land-creatures*, as examples heere ſhall ſhew.

Beuer ra-
ping.

He beareth *Argent*, a *Beuer* erected *Sable*, deuouring a *Fish* proper, *Armed Gules*. This *Coat* ſtandeth in a glaſſe window in an *Inne* of *Chancerie* called *New-In-Hall* without *Temple-Barre* neere *London*. The *Beuer* is like an *Otter*, and both of them are like *ſhe diſſembling companions*, who to make their profit, and feed their owne bellies, will cloſely keepe good quarter with contrarie ſides, in affection to neither, but onely for their owne behoofe: therefore I could wiſh they had one other property of the *beuer*, which is to geld himſelfe, that ſo he might eſcape from his purſuers, who hunt him for his *reſſicles*, which are much vſed in *Phyſicke*. This *Beuer* hath only his *taile* fiſh, and therefore keeps that part moſt in the *water*: he hath his *hinder legges* like a *Swanne*, and his former like a *Dogge*, and ſo ſwimmeth with the one whiles hee *preieth* with the other.

Feſſe be-
tweene three
Otters.Seales feet
eraſed.

Hee beareth *Argent*, a *Feſſe* betweene three *Otters* *Sable*, by the name of *Lutterell*. *Sir Iohn Maundenile* in his *Diſcourſes*, reporteth that in the *Country* of *China* they vſe *Otters* for *water-dogs*, bred tame among them in great number, which ſo often as they are commanded, goe into the waters, and bring forth *Fish* to their *Maſters*.

He beareth *Argent*, a *Cheueron* betweene three *Seals* feet *Erected* and *Eraſed* *Sable*. Theſe *Armes* doe pertaine to the Towne of *Yarmouth* in *Norſolke*. The *Fimmes* wherewith this *Fish* doth ſwimme, doe ſerue her turne alſo as *Feet* to goe withall vpon the *Land*. The milke of this *Seale* (or *Sea-calfe*) is very wholeſome againſt the *Falling Sickneſſe*: but thee ſucketh it out, and ſpilleth it of enuy, that it ſhould not profit any other. To this head of *Amphibia* all other of like nature are to be reduced.

The

The ſecond ſort of *Natures vnnatural creatures* (as I may call them) are *Bigenera*, ſuch as are ingendred of two diſtinct kindes of *Beaſts*, againſt the preſcript of *Natures* order. Of which *prodigious* kindes of *Beaſts*, as ſome haue bene procreated by meanes of mans idle inuention, and others by cauall accident; ſo are there ſundry ſorts of *Beaſts* no leſſe vnaturally ingendred through careleſſe neglect of the ſeparating each ſort of *Cattle* by themſelves, and by permitting *Beaſts* of diſtinct kindes, to ſort and feed together conſuſedly in the time of their heat. Such are thoſe that *Vpton* calleth *Muſimones*, ingendred of a *Goat* and a *Ramme*; *Tytirus*, of a *Sheepe* and a *Goat*; *Hybrides*, of a wilde *Boare* and a tame *Sow*; *Caſtorides*, *Dogges* ingendred by a *Fox* and a *Beuer*; *Lycifcus*, of a Wolfe and a *Maſtiſſe*, and ſuch like.

Theſe *Bigenorous Beaſts* (ſaith *Vpton*) may well beſeeme the *Bearing* of *Abbats* and *Abbaſſes*, who beare the *Miter* and the *Croſſe*, which are repreſentations of *Poſtorall Iuriſdiction*, but haue not the actuall exerciſe thereof; as the *Mule* and *Leopard*, hauing the generatiue inſtruments of the *Horſe* and the *Lion*, yet haue not the naturall vſe of them: though in this property, *Abbaſſes* and *Abbaſſes* haue neuer bene very like them, but for the other reſpect. Whereupon a certaine *Author* hath this ſaying:

Mulus Et Abbaſſes ſunt in honore pares:
Mules, Abbats, and Abbaſſes are like;
They beare the weapons, but cannot ſtrike.



He beareth *Gules*, a *Muſimon* *Argent*. This is a *Bigenorous* beaſt of vnkindly procreation (like as the *Mule* before exemplified amongſt whole-footed beaſts) and is ingendred betweene a *Goat* and a *Ramme*, like as the *Tytirus* is ingendred betweene a *Sheepe* and a *Bucke-goat*, as *Vpton* noteth.



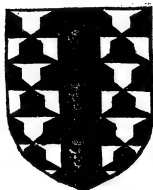
Hee beareth *Gules*, a *Leopard Paſſant* *Gardant Or*, the ſhape of the *Leopard*, *Spotted Sable*. The ſhape of the *Leopard* bewraith his vnkindly birth, forasmuch as he is in all proportion of body more like the *Pardus*, as well in reſpect of the ſlenderneſſe of his body, as of his ſpots, and wanteth the courage notified by the plentiful mane wherewith *Nature* hath inuſted the *Lion*, being the expreſſe token of his generous and noble ſpirit. This *Leopard* enimie to the *Lion*, miſſe begotten *Beaſt* is naturally enemy to the *Lion*, and finding his owne defect of courage to encounter

the *Lion* in faire fight, he obſerueth when the *Lion* makes his walke neere to his *Denne*, which (in policie) he hath purpoſely wrought ſpacious and wide in the double entrance thereof, and narrow in the midit, ſo as himſelfe being much more ſlender then the *Lion*, may eaſily paſſe: when hee ſeeth the *Lion*, he maketh towards him haſtily, as if he would bid him battell in the open fields;

The policie
of the Leo-
paid.

fields; and when he seeth the *Lion* prepared to encounter him, hee betaketh him to his heels, and maketh towards his *Denne* with all celeritie, whom the *Lion* eagerly pursueth with full courfe, dreading of no danger by reason of the large entrance into the *Denne*. At length through the vehemencie of his swift courfe, he becommeth so straitened in the narrow passage in the middle of the *Denne* (by reason he is much bigger bodied then the *Leopard*) that hee can goe neither forwards nor backwards. The *Lion* being thus distressed, his enemy passeth thorow his *Denne*, and commeth behinde him, and gnaweth him to death. Of this *Beast*, the *Head* is more usually borne in *Coat-armour* then the whole, and that in diuers manner, as by these examples next ensuing may be seene.

Leopards
heads.



Occasion of
higenerous
procreations

gaue occasion of that vulgar Prouerbe, *Semper aliquid noui fert Africa: Africa still yeelds new monsters.*

Leopards
heads issant
Flowers de
lices.



no way discommendable, sith it is borne in the naturall colour.

Leopards
heads re-
uerfed.



He beareth *Gules*, a *Bend Inverted Azure*, betweene three *Leopards Heads Or*, *Issant Flowers de lices* of the second, by the name of *Dennys*. This is that ancient *Coat-armour* of that *Familie*, as appeareth in the *Cathedrall Churches* of *Worcester* and *Hereford*, as also in the *Churches* of *Durham* and *Aulse*, and many other places: neuertheless, some haue of late yeeres altered the *Flowers de lices* into *Or*, wherein they haue much wronged the *Bearers*, in reiecting the ancient forme, which is both warranted by *Antique Monuments*, and

The *Field* is *Gules*, three *Leopards Heads Reuerfed*, swallowing as many *Flowers de lices Or*. This *Coat* pertaineth to the *See* of *Hereford*. These *Leopards* heads differ from the former in this, that they are borne reuerfed; of which forme of bearing you must take speciall notice in *Blazon*, as also of the *Flowers de lices*, which in these are said to be swallowed, and not borne.

SECT.

SECT. III. CHAP. XXVI.



N other sort there is of *exorbitant Animals* much more prodigious then all the former: such are those *Creatures* formed or rather *deformed* with the confused shapes of *Creatures* of different kindes and qualities. These (according to some *Authors*) are called in Latine *Monstra*, a *monstrando*, for shewing some strange euent. These *Monsters* (saith *S. Augustine*) cannot bee reckoned amongst those good *Creatures* that God created before the transgression of *Adam*: for those did God (when he tooke the surety of them) pronounce to bee *valde bona*, for they had in them neither excess nor defect, but were the perfect workmanship of Gods creation. And of them *Zanchius* saith, that *Eorum deformitas habet usus, cum & Deo seruient, ad gloriam ipsius illustrandam, & electis ad salutem promouendam*. If *Man* had not transgressed the Law of his *Maker*, this dreadful deformitie (in likelihood) had not happened in the procreation of *Animals*, which some *Philosophers* doe call *Peccata Naturae*, Errors in Nature, *Quoniam natura impeditur in horum generatione, ne possit quale velit producere animal*. Some examples in this kinde heere ensue.



Hee beareth *Argent*, a *Griffon Passant*, his wings *Argent* displayed *Sable*, *Armed Gules*, by the name of *Halton Passant*. *Leigh* in his *Blazon* of this *Beast*, addeth this word *Sergreant*, in regard of his *two-fold forme*, wherein hee doth (as touching his foreparts) participate with the *Eagle*, and (in the hindmost parts) with the *Lion*: If that be the cause, then doubtlesse that terme cannot be saide to be peculiar to the *Griffon*, as he would haue it; but rather common to whatsoeuer other *Animall* of double nature: as the *Wierne*, *Cockatrice*, &c.



He beareth *Or*, a *Griffon Rampant*, with wings displayed *Sable*, by the name of *Morgan*. The erecting of the *fore-legges* of this *Griffon*, is an euident testimonie of his readinesse for action, which addeth a *second* force to his attempt, and promisseth a successefull euent of his enterprize, by reason that hee vnitheth force and industrie together. The *Griffon* hauing attained his full growth, will neuer be taken aliue; wherein hee doth *Adumbrate* or rather liuely set forth the propriety of a *valorous Soldier*, whose *Magnanimitie* is such

as hee had rather *Expose* himselfe to all dangers, and euen to death it selfe, then to become captiue.

The valour
of the Griffon.

Hee

A Wiuern his wings dis-
paled.



Hee beareth *Argent*, a *Wiuern*, his wings displaid and *Taile Nowed*, *Gules*, by the name of *Drakes*. This word *Nowed* is as much to say in *Latin* as *Nodatus*. This *Taile* is said to be *Nowed*, because it is intricate-
lie knotted with diuers infoldings, after the manner of a *Frette*: Like as the *Griffon* doth participate of a *Fowle* and a *Beast*, as afore said; so doth the *Wiuern* partake of a *Fowle* in the *Wings* and *Legs*, and with a *Snake*, *Adder*, or such other *Serpents* (as are not of *Crescible* kinde, but *Glide* along vpon their *Bellie*),

and doth resemble a *Serpent* in the *Taile*.

A Cockatrice displaid.



Hee beareth *Sable*, a *Cockatrice* displaid, *Argent*, *crested*, *membered*, and *iollopped*, *Gules*, by the name of *Buggine*. The *Cockatrice* is called in *Latine* *Regulus*, for that he seemeth to be a little King amongst *Serpents*, not in regard of his quantity, but in respect of the infection of his *Pestiferous* and *poisonfull* aspect, where-
with he poisoneth the *Aire*. Not vnlike those diu-
lish *witches*, that doe worke the destruction of filly *Infants*, as also of the *castell* of such their neighbours
whose prosperous estate is to them a most grie-
tuous eie-fore. Off such *Virgil* in his *Bucolike* makes mention, saying,

Nescio quis teneros oculus mihi fascinat Agnos,
I know not what wicked eie hath bewitched my tender Lambes.

A Reremouse displaid.



He beareth *Argent*, a *Reremouse* displaid, *Sable*, by the name of *Bakster*. The *Egyptians* (saith *Pierius*) vsed to signifie by the *Reremouse* a man that hauing
small meanes, and weake power, either of Nobility
or of Fortune, or yet stored with pregnancy of wit,
hath neuerthelesse stepped vp so suddenly that he
might seeme not so much to bee supported by the
earth, as by a sudden flight to bee exalted about the
same. Sometimes you shall find this bird borne in
the forme of some *Ordinary*; for so that you see them

borne displaid in *Pale*, three of them one aboue another. As in the *Ensignes*
of the Kingdome of *India* sorted amongst the *Coat-armours*, of the innume-
rous multitude of the great assembly holden at the *Councell of Constance*, *An-
no Dom. 1414*. This little creature doth partake both with *beast* and *bird* in
such neere-ness of resemblance to either of them, as that it may (with reason)
be doubted of whether kind he is. By occasion whereof he taketh aduantage
to flutter aloft aboue them to behold the euent of that dangerous fight, with
a resolution to encline to the stronger part. Of all *Birds* (according to *Plinie*)
this alone bringeth forth yong aliae, and none but shee hath wings made
of panicles or thinne skinned. So is she the onely *bird* that suckleth her yong
with her paps and giueth them milke.

Hee



He beareth *Azure*, an *Harpey* with her wings dis-
closed, her *Haue* *flotant*, *Or*, *Armed* of the same. This *Harpey*
Coat standeth in *Huntington* Church. Of this kind of
bird (or rather Monster) *Virgil* writeth in this man-
ner;

Tristis haud illis monstrum, nec sauior ulla,
Peius & ira deum, Stigis sese extulit undis,
Virginei volucrum vultus sedisima ventris
Inglusies, vnaeq; manus & pallida semper
Ora fane.

Virgilus

Of Monsters all, most Monstrous this; no greater wrath
God sends amongst men; it comes from depth of pitchy Hell:
And Virgins face, but wombe-like gulfe vn-satiate hath
Her hands are gripping claws, her colour pale and fad.



The *Field* is *Azure*, an *Harpey* displaid, *Crimet*,
Crowned, and *Armed*, *Or*. These are the *Armes* of
the noble *City* of *Norenberga*, which according to the
some *Authors* is situate in the very *Centre* of the
vast and spacious *Countrie* of *Germany*. The *Harpey*
(saith *Vpton*) should be giuen to such persons as haue
committed manslaughter, to the end that by the of-
ten view of their *Ensignes* they might bee moued to
beware the foulness of their offence.

The Harpey
displaid.



Hee beareth *Argent*, a *Mermaid*, *Gules*, *Crined* *Or*, *A Mer-*
holding a *Mirror* in her right hand, and a *Combe* in maid
her left, by the name of *Ellis*.

To these must be added, *Manegres*, *Swins*, *Wank-*
fishes. As also *Lions-dragons*, *Lions-Poisons*, and other
fouer other double shaped *Animall* of any two or
more of the particular kinds, before handled.

SECT. III. CHAP. XXVI.



NT O this will I adde all sorts of *Animals*, which being duly
shaped, doe neuerthelesse monster-like degenerate from their
kinde, by reason that in their actions they doe shew themselves
(as they are often found) borne in *Coat-armour*, I say not di-
uers or differing from their kinde, but meere-ly repugnant and
contrary to nature, which to looke vpon (their natures being duly conside-
red) are no lesse monstrous then those deformed procreations, and naturally
deformed *Animals* before handled, as by these few examples following
may be seene.

A 2

He

A Lion Rampant.



Hee beareth Or, a *Lion Rampant*, *Regardant*, *Sable*, *Armed Gules*, by the name of *Gwayne Voyde*, sometime *Lord of Cardigan in Wales*. This action doth manifest an inward and degenerate perturbation of the mind, which is meerlie repugnant to the most courageous nature of the *Lion*, *Cuius natura est imperterrita*, according to the saying, *Leo fortissimus bellum ad nullum pauebit occursum*.

A Lion Rampant coward.



He beareth *Argent* a *Lion Rampant*, *Coward*, *purple*, by the name of *Roweh*. This is termed a *Lion Coward*, for that in cowardly fort hee clappeth his taile between his legs, which is proper to all kind of *beasts* (having tailes) in case of extremity and feare, then which nothing is more contrary to the magnanimity and noble stomacke of the *Lion*, who will not shrink or be abashed at any encounter, so valiant and resolute is he of nature.

Other sorts of bearing of *Animals* there be, whose naturall actions are hindered by reason of the apposition of certaine artificiall Impediments. As shall appeare heereafter in these next following *Sectiones*.

A Lion Rampant chained.



He beareth *Argent* a *Lion Rampant*, *Sable*, *Gorged* with a *Coller* and a *Chaine* thereto affixed reflexing ouer his backe, *Or*, by the name of *Mindick*. This forme of bearing may signifie some *prisoner* who is to be captiued by such a one as was of greater power then himselfe.

No *beast* can be truly said to be such as is tied about the necke, which *Aristotle* obserueth, saying, *Quia Animal tunc est liberum, quando collum suum uincula non habet solum*.

A Horse passant Spangled.



He beareth *Sable* a *Horse passant*, *Argent*, *Spangled* on both legs of the neerer side, *Gules*, by the name of *Percinall*. Albeit this *Horse* be now *Spangled* as you see, yet must you not account him to be of so base & dejected nature, as that he hath beene forced to this subiection, but rather wone thereunto by tractable vlage: for such is the quality of noble spirits, as that they are rather brought to conformity by gentleness, then by severity, according to the memorable saying of *Seneca*, *Generosus animus facilius ducitur quam trahitur*. For it is with *irrationall Animals*, as with the *Rational*, who are rather drawn by the *Eares* then by the *cloake*: That is, they are sooner wone by perswasion

swasion then forced by compulstorie meanes, which being taken in this sense, the imposition of this *Artificiall* note of restraint, doth no way derogate from the worth of the bearer.

In the closing vp of this third *Section* of *Irrationall Animals*, I will note vnto you some few examples (not vnworthy your obseruation) of some other sorts of bearing then haue beene hitherto spoken of, for that I would not willingly omit any thing worthy of note, that may serue for your better information: for I had rather you were ill furnished at my hands, then that I should leaue you altogether disurnished. The things that I purpose to note vnto you in this place, are briefly these: to wit, That there are some *Coat-armours*, whose *Fields* (besides their grand *Charge*) doe admit some petite *Charge* to be annexed to the primer *Charge*. Others there are, wherein the *Field* being freed of such petite *Charges*, the same are imposed vpon the *Charge* it selfe. Hence it is, that wee haue so many *Lions* and other liuing things borne *Gutte*, *Billette*, *Escalloppe*, *Pellette*, &c. as by this that ensueth in part may be seene.



Hee beareth *Azure*, a *Lion Rampant*, betwene *Eight crosse Crosets*, *Fitched*, *three, two, two, one, Or*, twene *Charged* on the shoulder with a *Cressant*, *Gules*, a *Chiefe Crosetts* of the *second*, by the name of *Iordane*. A like bearing to this (the *Chiefe* excepted) hath the *Lord Delaware* for his *second Coat*, which is *Gules crusule botonne fitché* a *Lion Rampant Argent*, by the name of *Lanare*, which I doe note vnto you for a further instance of such bearing.

A Lion be- charged.



owne particular.

The *Field* is *Diamond*, a *Lion Rampant*, betwene *eight Crosetts*, *Pearle*. This *Coat-armour* pertaineth to the *Ancient Family* of *Long of Wiltshire*: whereof that Honourable and vertuous *Baronesse*, the *Lady Russell*, wife to the right Honourable and thrice worthy *Sr. William Russell*, *Lord Russell of Thornhaw*, is descended: whose severall vertues deserue to be published by a more skilfull penne. Yet can I not, but shew my dutifull affection vnto them for many those honourable respects touching my

A Lion Rampant and Crosetts.



He beareth *Argent*, a *Lion Rampant*, *Sable*, *Gutte*, *Or*, by the name of *Bromwich*. As this *Charge* is borne *Gutte*, so shall the careful obseruer find other *Charges* borne *Billette*, *Pellette*, &c. And so concluding this third *Section*, I will hasten to the next.

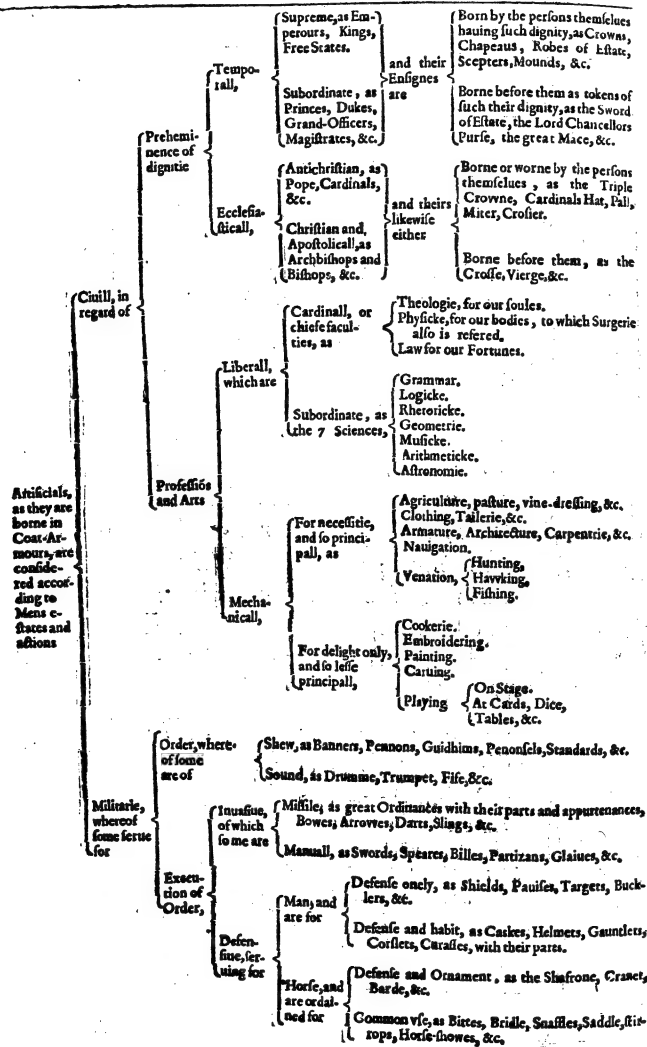
A Lion Rampant and Gutte.

The end of the third Section.

*Felices essent Artes, si de his solummodo
Artifices indicarent.*

THis *Fourth Section* treateth of *Coat-armours* formed of things *Artificiall*, that is, of such things as are wrought by the *Wit, Art, and Endeavour* of *Man*, for the *Vse* of *Man*: whether we consider such *Artificials* as appertaine to the vse of *Ciwill Life*, as the *Ensignes* of *Dignities*, both *Temporall* and *Ecclesiasticall*; and of *Professions*, both *Liberall* and *Mechanicall*: or else as they belong to the *Life* and *Actions Militarie*; for *Artificials* being made for the behoofe and seuerall *Uses* of *Men*, they are heere proposed according to the seuerall *Actions* and *Estates* of *Men*.

*Scientia non habet inimicum præter
ignorantem.*



SECTION IV. CHAPTER I.



Sall *Naturall* things (of which hitherto wee haue increated) were made by the powerful hand of the *Almighty* and *All-wise* God for the vse of *Mankinde*, Power infused into man with the soule.

whereby eery *Man* might inuent waies and meanes to helpe himselfe, and one *Man* to helpe another by the benefit of *Arts*, for the better vse of those things which *God* and *Nature* hath prouided. In which respects *Art* is reputed *Natura Simia*, *Natures Ape*, for imitating those things, which *Nature* herselfe hath framed, as we see in *Painting*, *Poetry*, and the like : but wee may goe further, since *Art* goeth further, and adde, that *Art* is also *Natura Obstetrix*, *Medica*, of her fruits, as is *Husbandry*, &c. *Natures Physician*, in preferring *Natures Pandor*, in helping her for the safer and better producing of her fruits, as is *Architectur*, *Armature*, and *Physicke* it selfe : lastly, *Art* is *Natures Pandore*, in setting her out to the most tempting and pleasing fashion, by inuenticing those things that tend either to the adorning or delight, so to please the senses and fancies with those things, which in their owne *Nature* without *Art*, would not be so contentfull. And therefore *Aristotle* yeeldeth this reason of the inuention of *Arts*, *Quia Natura multipliciter est ancilla, & multis Art where angustij oppressa, ideo inuenta est Ars, ut suppleat defectum Natura* ; *Nature* is fore inuenced. much kept vnder and oppressed like a *Handmaid*, and therefore *Arts* were inuented, to supply those defects of *Nature*.

In this place therefore wee intend from the *works of Nature* to come to the *works of Art*, so farre forth, as they are vsed in *Coat-armour*. And heere we must be borne with, if we vse the word of *Art* in his largest signification, including all *Sciences*, and *Knowledge*, whether *Contemplatiue* or *Operatiue* and *Practicke* whatsoeuer ; for so one hath defined it, *Art* is the cunning of doing or teaching any thing by certaine Rules [or prescript formes :] And therefore some haue thought *Arts* to be ab *Artificio*, *Quia artificij breuibusque preceptis concluditur* ; Because it is comprised in briefe and compendious precepts : whereas those who so call it *quia per Artus operatur*, for the worke of the *limmes* probably deriue it from the Greeke word *Arete*, which signifieth *vertue*, be- cause the perfect skill or *Art* of doing any thing, is properly the *virtue* of that *Action*. In handling these *Artificials*, I will follow our prescibed *Order*, and beginne with the *Ensignes* of the *Actions* or estate *Ciwill*, and first with the *Highest* and *Soueraigne*, as in example.

The

A Crowne
Imperiall
Mitrall.

The Field is *Iupiter*, a *Crowne Mitrall Imperiall*, *Sol*, garnished and enriched with sundry precious *Gems*, *Proper*. These *Armes* doe pertain to the *City of Toledo in Spaine*. This sort of *Crowne* was deuised to represent a twofold dignity vnited in one, *viz.* *Sacrificall* and *Imperiall*, (in which respect I haue giuen it this new-coined forme of *blazon*;) for in ancient times, *Emperours* and *Kings* were also *Priests*, *Tanta est Sacerdotalis dignitas*, &c. (saith *Cassia*.) so great is the *Priestly* dignity, that in the glorious times of the *Romans* no man might be *Emperour* or *King*, but he was to bee also a *Priest*; and thence are they intitled in their *Coines*, *Imperatores & Pontifices Maximi*; whence we may see that the *original* was merely *Heathensh* of the *Popes usurpation*, of that title *Pontifex Maximus*; surely he could find in his heart also to stile himselfe *Imperator Maximus*; for that high command hee challengeth ouer all *Emperours* and *Kings*. And though this be now the *Ensigne* of the *Empire*, yet it is rather in possession of the *usurping Papacy*.

A Signification
of it e-
lucated.

he holdeth by an *Imme diate* right.

3. Crownes

Beluue.



The Field is *Iupiter*, three *Crownes* in *Pale Sol*. Below King of this our *Britanny*, hauing conquered *France*, *Almaine*, all *Italy*, and the *City of Rome*, together with all *Greece*, hee returned into this land and assumed vnto himselfe new *Armes*, (as *Vpton* reporteth) *Tres Coronas auratas in campo Azureo*, quia ipse fuerat *terna vice in diuersis Regnis coronatus*; Three *Crownes Or*, in a Field *Azure*, because he was three times *Crowned King* in sundry *Kingdomes*. But this kinde of *Crowne* is now held proper to such a *King* as oweth *homage* or *fealty* to some other *King*, as to his *Superiour Lord*. In which respect some haue giuen it the name of a *Crowne Homager*.

It is in your choice whether you will terme the foresaid *Crownes Or*, or not; for it sufficeth onely to mention their *Forme*, because it is proper to them to be made of *Gold*. But when they are found to be borne in other kind of *Metals* or *Colours*, you should in *Blazoning* make mention whereof they are.

The



The Field is *Iupiter*, a *Scepter Roiall* in *Pale*, insigned A *Scepter* with an *Eie*, *Sol*. This is the second *Ensigne* that is *Roiall*. borne by the person himselfe that hath the exercise of *Roiall Iurisdiction* and *authority*. This *Coat-armour* is of diuers *Authors* vouched to haue beene anciently borne by *Osiris* surnamed *Iupiter*, the iust sonne of *Cham*, the curled sonne of *Noah*. The *Eie* betokeneth *Providence* in gouernment: *Oculus enim est custos corporis*; The *Eie* is the watchman of the body; and the *Scepter* signifieth *Iustice*.



Religion and faith of *Christ* ought to be receiued and religiously embraced, throughout his *Dominions*; which high duty, is residing in his own *Soueraigne* power, and not to bee deriued from any forraine *Spirituall Iurisdiction*.



He beareth *Sol*, a *Cap of Maintenance*. *Mars*, turned vp *Ermine*. A like *Cap* did *Pope Iuli*. 2. send with a *Sword* to *K. Henry* 8. And after him, *Pope Adrian* 6. gaue him the Title, *Defender of the Faith*, for that he had then late before written a booke against *Martine Luther*. But howsoeuer the *Cap* may seeme then and thereof to bee first called a *Cap of Maintenance*, certaine it is that the *Kings of England* did long before that time stile themselves *Defender of the Faith* as by diuers of their *Charters* yet extant may easily appeare.

A Cappe of
Maintenance.

He beareth *Luna*, a *Mantle of Estate*, *Mars* doubled *Ermine*, *Ouched Or*, garnished with a *Cap* futed of the same. These *Armes* do pertain to the *Towne of Bresknocke*. The *Mantle* is a *Robe of Estate* peculiar to *Emperours*, *Monarchs*, *Kings* and *Free Estates*, and thereof perhaps receiued this name, as I heere vnderstand the same in the strict construction thereof; but taken in the largest signification it may represent a wel those kinde of *Manacles* that (together with some *Dignity* or *Iurisdiction*)

A Mantle of
Estate.

B b

Emperours

Emperours and Kings doe communicate vnto such as they aduance to some Principality, Dukedome, &c.

Ensignes borne before persons having dignity

Hitherto of *Honorary Ensignes*, that serue for a declaration of the *Royall Majesty* or *Function* of an *Emperour* or *King*, and are borne by the persons themselves that doe exercise *Soueraigne Iurisdiction* ouer their *Subjects* within their *Dominions*. Now of those others that are borne before them and their *Viceroy* *gerents* holding place of *Supreme dignity* vnder them, in signification of their dignity (which for breuities sake) I will heere onely name, leauing their examples to be heereafter obserued. Such are the *Sword of Estate*, the *Canopy of Estate*, the *Cap of Maintenance*, the *Purse* wherein the great *Seale* is borne, the great *Mace*, &c. All which shall follow heereafter in place conuenient.

SECT. IIII. CHAP. II.



Ensignes Ecclesiasticall.

A Papall Infula.



An. 13. Hen. 7.

Helinford, pag. 145.

A Cardinals Hat.



Onoph. Veron. de Cardinal. Instit. pag. 168. Cisse Cat. G. M. p. 1. i. Concil. 4.

The Field is *Argent*, a *Cardinals Hat*, with *strings* pendant and platted in *True loue*, the ends thereof in *Base Gules*. These are the *Armes* of the *Cardinals* in the *Sea Adriaticum*, and is commonly called *Wundestmarke*. Pope *Innocencius* the fourth ordained that *Cardinals* should weare red *Hats*, where they would signifie, that those that entered into that Order ought to be prepared to expose their *lives* (if need so required) in the defence of the *Ecclesiasticall liberty*. And this *Institution* was made (according to *Cassan.*) at the *Council* holden

holden at *Lions*, 1273. But they haue ever since so farre digressed from it, as that they haue more iustly deferred that censure of a learned man, thus:

Semiuirs quicunque patres radiante Galero Conspicis, &c.

Whoever markes our carnall *Cardinals Weeds*, Their Hat, and pendant Robe of purple staines, Beleeue me, 'tis no crimson iuice which breeds This sanguine hew, nor costly scarles graine: But 'tis the guiltlesse blood of martyr'd Saints, Wherein their thirsty vestures they haue dide; Or else 'tis blushing, which their Weeds depaints, As flaming at the shamelesse beasts they hide.

Cardinals Robes



The Field is *Imper*, a *Staffe in Pale Sol*, and thereupon a *Crosse Patee Luna*, surmounted of a *Pall* of the last, charged by 4. other like *Crosses Fitched Saurme*, edged and fringed as the second. This *Coat* belongeth to the *Archiepiscopall See of Canturburie*, which hath annexed with it the title of *Primate and Metropolitane* of all England; to whose high place it of right appertaineth to *Crowne* and *Inaugurate* the *Soueraigne Monarkes* of this *Kingdome*. This Ornament is called in Latine *Pallium*, *Quia ex eo plenitudo dignitatis Archiepiscopatus in gestante, pallum fit omnibus*. What a *Pall* is, *Cassaneus* sheweth in these words: *Pallium est quoddam ornamentum ad modum Stole Sacerdotalis, cum quibusdam crucibus nigris contextis, quod deferretur super alia ornamenta, circumdatus pectus & humeros, ad modum corone dependens*. In ancient time it was (through the intolerable pride and tyrannie of the *Romane Bishop*) not lawfull for any to take vpon him the title of an *Archbishop*, before he had received from the *Pope* this Ornament which we call a *Pall*, and that was reckned to be a manifest demonstration of the lawfulnessse and fulnesse of his *Archiepiscopall Iurisdiction*. Besides, he was to take a *Corporall Oath*, to hold faith and obedience to the *Church of Rome*, at the receiuing of this *Pall*. No man ought to lend his *Pall* to any other, but contrariwise the same to be buried with the possessor and owner.

Armes of the Archbishop of Canturburie.

Title of Metropolitan of England.

Ancient viage.

Corporall oath exacted.



formatus.

He beareth *Sable*, a *Miter* with two *Labels* pendant *Argent*, garnished *Or*. This *Coat* standeth in *S. Thomas Church* in *Nantwich*, otherwise called *Wich Mulbankes*. Amongst the sundrie ornaments ordained for the illustration of the *Bishops* dignity, *Polydore Virgil* reckoneth the *Miter* for one, and affirmeth the same to haue bene receiued from the *Hebrewes*. And as touching the forked shape thereof, he writeth in this manner: *Adduntur bina cornua, quoniam Moses acceptis tabulis quibus Mandata Dei inscripta erant, visus est suis*

The forked shape thereof.

A Lion Rampant with a Crozier.



Paculus pastoralis.

Other ornaments.

Pope Clement.

Note.

Reference.

The Field is Gules, on a Lion Rampant Argent, a Bishop's Crozier in Bend Sinister Or, borne by Oda Bishop of Bayon, halfe brother to William Conqueror, by whom he was created Earle of Kent. This staffe (according to Polydore Virgil) was given to Bishops to chastise the vices of the people: and it is called *Baculus pastoralis*, as given to them in respect of their Pastoral Charge and superintendencie over their flocke, as well for feeding them with wholesome doctrine, and for defending them from the violent incurfions of the Wolfe,

wherein they doe imitate the good and watchfull Shepherd, of whose Crooke this Crozier hath a resemblance. Besides these Ornaments, the same Author speaketh of a Ring given to a Bishop, in signification of the coniunction or marriage of Christ with his Church, whereof the Ring is a pledge: and of his Glaves, that betokened cleanness of hands, free from all contagious corruption: and lastly, his Sandals, that betokened his industrious vigilancie over his Flocke: all which are said to haue beene instituted by the Decrees of Pope Clement. In Blazon heere you shall not say *debrused* or *oppressed*, both in respect the Crozier extendeth not to the extremities of the Escutcheon, as also in respect of the slender substance thereof, whereby it may bee intended, the Lion may easily free himselfe thereof, if it were extended thorowout to the Corners of the Escutcheon. Howsoever, most true it is, that those who are advanced to the Calling represented by the Crozier, ought to be like Lions, both for courage and vigilancie, in execution of that great authoritie and iurisdiction wherewith Christ and his Church haue honoured them, for the repressing of obnoxious offenders, and preservation of the Churches Peace and Discipline.

To this Head must be referred all other Ornaments properly pertaining to persons of Ecclesiasticall Dignitie or Function. But this is sufficient in this place to shew their vie in Coat-armour.

SECT. IV. CHAP. III.

Things borne by other persons.



and calling.



The Sword of Estate.

The Field is Pearle, a Sword of Estate in Pale, the point erected Ruby, Hilted and Pommel'd Topaz, the Scabbard enriched with Stones of diuers kindes, set in Goldsmiths worke proper. The manner of bearing this Sword varieth according to the severall Estates and Dignities of the persons for whom they are borne. But the same is not borne before the Head-Officers of Burroughs and other Townes Corporate (saith Leigh) comparable to the Orderly Bearing thereof within his Maiesties Chamber of London, by reason of the want of judgement

judgement therein. It is therefore to bee obserued, that when the Sword is borne before our Soueraigne Lord the Kings most excellent Maiestie, the Bearer thereof must carrie the point thereof direct vpright, the blade oppositely and neere to the middle part of the forehead. And as to the forme of bearing the Sword before inferiour Estates, as a Duke, Marquess, Earle, &c. I referre the Reader to the *Accidence of Armorie*.



The Field is Jupiter, a Mace of Maiestie in Bend Sol. I call this a Mace of Maiestie, to distinguish the same from the Mace borne by a common Sergeant, nor only in forme, but also in vie; forasmuch as this is borne in all solemne assemblies before his Maiestie, as also before his Highnesse Vice-Royes. In like manner the same is borne before the Lords Chancellor and Treasurer of England, and the Lords President of Wales, and of the North parts; and the Speaker of the Parliament House in time of Parliament.

The Bearer heereof is called a Sergeant at Armes: whose office is to attend the Estates and persons afore said, for the execution of their commands, for the Arrests of Traitors, the Remouing of forcible Entries, and the Apprehension of Malefactors. A man that is under the Arrest of a Sergeant at Armes, is protected all that time from all other Arrests.



The Field is Pearle, a Purse Open; the long strings thereof pendant Fretted, Noted, Buttoned, and Tasselled, Mars, all hatched Topaz, embroidered all over with the Soueraigne Ensignes of his Maiestie, ensigned with a Crowne Triumphant, and supported of a Lion Gardant and an Unicorn, vnderneath the same an Escroll. This Purse is borne before the Lord Chancellor, as the peculiar Ensigne of his High Magistracie, whose Office is to mitigate the rigour of the Common Lawes, of the Realme, according to the Rule of Equity: and

by apposition of his Maiesties Great Seale, to ratifie and confirme the Gifts and Grants of Dignities, Offices, Franchises, Privileges, and Immunities, Estates in Fee, for terme of life, or for yeeres, granted by his Maiestie: as also to correct and re- for terme of life, or for yeeres, granted by his Maiestie: as also to correct and re- forme whatsoeuer seemeth to him (in any of those Grants) either prejudiciall to his Maiestie, his Royall Dignitie, Honour, or Profit, before hee doe confirme the same vnder the Great Seale. He is (according to Cassanews) the Kings Vicar, for that (in his Maiesties stead) he ordaineth Provinciall Governours, nominateth Judges without election by Voices, and appointeth other Officers of inferiour place and seruice. Hee hath his name a cancellando, of cancelling things amisse, and rectifying of them by the rules of Equity and a good conscience. Of whose dignitie Policiatus hath this Tetrastich.

Hic

*Hic est qui Leges Regni cancellat iniquas,
Et mandata pii Principis aqua facit.
Si quid obeſt populo, aut legibus eſt inimicum,
Quicquid obeſt, per eum deſinit eſſe nocens.*

Ornaments
borne before Ec-
clesiaſtical
perſons.

Of Ornaments representing *dignitie* borne before Eccleſiaſtical perſons, the chiefest are the *Croſſe* before exemplified, and the *Vierge*, which is borne before them in *Cathedrall Churches* within their ſeueral *Iuriſdictions*, which I leaue to each mans owne *Obſervation*.

SECT. IV. CHAP. IV.

Badges of
dignitie.



O theſe *Honorarie Enſignes*, as well *Temporall* as Eccleſiaſtical, worne by the perſons *dignified*, and borne before them in token of honour, it ſhall not infringe our order, if I adde ſuch *honourable donations* and *Badges of dignitie*, as haue in former *Ages* beene beſtowed by *Emperours, Kings, Princes*, and *States* vpon their *Fauourites*, and vpon ſuch others as they eſteemed *worthie*, in reſpect of their merits, to poſſeſſe ſome pledges of their fauour, as teſtimonies of their owne worth : in which number are ranked *Rings, Chaines, Collars, Chaplets*, and ſuch like. That theſe in former *Ages* were beſtowed vpon perſons aduanced to honour, appeareth by many euident teſtimonies both of ſacred and prophane *Hiſtorie*. *Pharaoh* minding to aduance *Joſeph* (for that hee found by experience that *God* had beſtowed vpon him gifts worthy to be highly honoured) put vpon his *Finger a Ring*, and about his *Necke a Chaine of Gold*. *Detrahens Pharaoh* (ſaith *Moses*) *annulum ſuum & manu ſua, induit illum in manum Iosephi, iuſſitq; illum induere veſtes xylinas, & appoſuit torquem aureum collo eius, &c.* And as touching *Collars of Gold*, they were beſtowed for *Rewards* vnto them, as appeareth in the firſt Booke of *Maccabees*: *Fuitque vt audiuit Alexander Rex ſermones iſtos, vt ampliore honore Ionaſanem officeret, mittens ei auream fibulam, vt mox eſt dari cognatis Regum, &c.* Of theſe laſt mentioned *Ornaments, Rings* are moſt viſually borne in *Coat-armour*, as followeth.

Collars be-
ſtowed vpon
ſuch as were
of the Bloud
Royall.

Three Rings
enriched
with Tur-
keſſes.



Bufhells full
of Rings.

Hee beareth *Sable*, three *Rings Or*, enriched with *Turkeſſes* proper. The *Romans* hauing loſt three great *Battles* to *Hannibal*, one at *Ticium*, another at *Trebia*, and the third at *Thraſimene*, *Mago* his brother went to *Carthage* to make report of his happie *Victories* to his Countreimen there : and for approbation thereof, hee powred forth before the *Senate* (as ſome report) a- boue a *Bufhell* full, and as others write, about three *Bufhells* and a halfe full of *Rings*, which had beene taken from the *Romane Knights*. And though cuſtome and time haue made the *Ring* a common ornament for euery *Mechanicke* hand, yet of right none ſhould vie them, but ſuch as either *Bloud, Warres, Learning*, or *Office* and *Dignitie* had made capable thereof.

He



He beareth *Gules*, ſix *Annulets*, three, two, and one, Or, by the name of *Vypeunt*. This *Coat* is quartered by the right honorable the *Earle of Cumberland*. Theſe are called *Annulets*, in reſpect of their ſmall quantitie, wherein they diſfer from the bigger ſort, and doe thereupon receiue their name of *diminution*, and are ſuppoſed to be the *Rings of Maile*, which (according to *Leigh*) was an *Armour of Deſenſe* long before the hard temper of *Steele*, and was deuſed by *Maſſius Maſſinus*, and then called an *Habergion*, for the nim- bles thereof : ſome others take theſe to be diminutiues of the former *Rings*. And ſo from *Examples of Artificiall* representing *Dignities*, I proceed to *Artificiall* annexed to *Profeſſions* or *Arts* of all forts.

Six Annulets.

Annulets
what.

SECT. III. CHAP. V.



E now come to *Coat-armours* betokening or borrowed from the *Arts Liberal*: which are ſo termed (ſaith *Patricius*) *Quia liberos homines efficiunt ab omni turpi & ſordido quaſtu, &c. becauſe they make men to be of liberal & ingenuous minds, free from baſe and ſordid couetouſneſſe and ſenſuall delight, ennobling them with true wiſdome*, (the moſt noble endowment of *Mankind*) wherby *Men* are as it were linkt vnto *God*, and made moſt like vnto him. And this eſpecially is effected, by that high and heavenly *Art, Theology*, a ſcience not inuented by man, but proceeding from the *Eternall wiſdome* of the *Almighty*, wherunto all other *Arts* are but *Handmaidens*; in which reſpect, the *Profeſſors* thereof are by right, and alſo by common conſent of beſt approoued *Heralds*, to haue the precedence of all *worldly profeſſions* whatſoeuer; and this *Caeſtiall Science* tending to the eternall happines of the *Soule*, is accompanied with two other *Faculties* of great eſteeme (though inferior to the former) which are, *Phyſicke*, and *Law*; the one reſpecting the good of our *Body*, (and therefore worthily to haue the next place after our *Soules*) the other tending to our outward *ſtates* of fortune, which are not to be neglected of the wiſeſt. And theſe three wee call the *Cardinal Sciences*, becauſe of their great neceſſity and noble vie aboue the other ſeuē *Liberrall Sciences*. One example I will giue, which ſhall comprehend all theſe iointly; which is this next following.

Patric. lib. 4.
Joſeph. Roſign.

Arts Hand-
maidens
to Theology.



The *Field* is *Iupiter a Booke* expanded by *Teller*, and di- uided into 7. labels with *Seales*, and the ſecond of theſe is the *Booke* of the third. This *Coat-armour* pertains to the *Uniuerſity of Oxford*; the bearing wherof is ſuppoſed to be very ancient, by that which is written in the top of *Saint Samſons Church* in *Greſhams*, in *Gloceſter ſhire*, where that *Uniuerſity* in the old *Britaniſh* time (as is thought) was firſt planted. The *Booke* it ſelfe ſome haue thought to ſignifie that *Booke* men- tioned

A Booke ex-
panded with
3. Crownes.

Seuen Seales
how heere
taken.

Inscription
duers.

oned in the *Apocalyps*, hauing *seuen Seales*; but these heere are taken rather to bee the *seuen Liberrall Sciences*, and the *Crownes* to bee the *reward* and honour of *Learning* and *wisdome*; and the *Triplicity* of the *Crownes* are taken to represent the three *Cardinal Professions* or *Faculties* before specified. The *Inscription* I finde to vary according to variety of times: some hauing, *Sapientia & Felicitate; Wisdome and Happinesse*: others, (and that very ancient) *Deus illuminatio mea, The Lord is my light*: others this, *Veritas liberabit, Bonitas regnabit; Truth freeeth vs, Godlinesse Crowneth vs*: and others thus, *In principio, &c. In the beginning was the Word, and the Word was with God*. This one *Esccheon* may seeme for a paterne of all the other *Sciences*, yet of some of the rest I will giue instances.

Three Pens.



Great things
performed
by the pen.

He beareth *Gules*, three *Pennes Argent*, by the name of *Compens*. This hath affinity with the *Art of Grammar*, & is therefore here placed. The *wisdome* of a *Learned man*, commeth by vling well his vacant time: and he that ceaseth not from his own matters and labour may come by *wisdome*: *Eccles.* 3. 8. 3. 4. In ancient ages before the invention of *Printing*, the only means of preferring good *Arts*, (withouth which the *World* had bene ouerwhelmed in *Barbarisme*) was by this silly instrument, *The Penne*; whereby greater matters in the *World* haue bene atchieued, then euer could be by *Sword* or great *Cannon*: and a great *Monarch* said, that he more feared one *blot* or *dash* of a *learned Pen*, which might wound his fame amongst all *Posteritie*, then the *Armies* of his most powerfull *Enemies*.

A Penner &
Inkhorne in
Fesse.



Spurre to
welding.

The *Field* is *Argent*, a *Penner* and *Inkhorne* in *Fesse Gules*, stringed *Azure*. These are the badges whereby *Noices* and practitioners in *Learning* are knowne, and by means whereof many men by long practise and industrious trauell, doe attaine to sundry places of *Eminency* in the *weale Publike*, to the great benefit of themselves, and good of their *Countrey*, and oftentimes doe merit to be highly rewarded by the *Soueraigne*: then which there cannot be a greater *Spurre* to good endeauours, or more beneficiall for the vniuersall good, for that it returneth with plentifull interest: As a certaine *Author* noteth, saying, *Professoribus atq; veris bonarum Artium studiois quicquid tribuitur, &c.* Whatsoeuer is bestowed vpon *professors of Arts* and those that are truly studious, that returneth an hundred fold benefit to the *Common-wealth*; whilst every man performeth the function whereunto he is called: either by preaching the word of God, or by forming some politike course of gouernment, or by curing of the diseased. Where on the contrary part, that which is bestowed vpon *Counterfet Professors*, *Idle Masse-mongers*, and *Monkes*, doth turne wholly to common destruction of the general good. Rightly therefore did *Frederick* the Emperour bestow double priuiledge vpon such as employed their time and trauell in the practise of good *Arts*.

Double pri-
uiledge.

Hee



He beareth *Argent*, a *Cheueron* betweene three *Tees Tees, Sable*, by the name of *Tofte*. Letters haue not had originally any one precript forme of *Charaeter*, but haue in all Ages and Countries varied their forme according to the conceit of their first deuifer. As *Bekenhawb* noteth, saying, *Littera sunt quadam elementa figurarum ad voluntatem instituentis facta, ad notificandum vota hominum absentium, vel taciturnum instituta*; Letters were instituted to make knowne the thoughts of men absent or silent.

A Cheueron
betweene 3.
Tees Tees.



He beareth *Gules*, three *Texts* *Esse, Or*, by the name *Three Texts of Kekit-More*. Commendable was the invention of *Esse*. *Artemidorus* the *Philosopher*, who read *Philosophy* to *Octavian Augustus*. For when he saw him easily inclined to anger, (to the end he should doe nothing rigorously, whereof hee should afterwards repent) hee did admonish him to rehearse the 24. *Greece Letters*, that so his momentary passion (which according to *Horace* is a fury for the time) might by some like intermission of time be diuerted and so languish away. This *Letter S* as it hath the forme of a *Serpent*, so doth it relemble their sound and hissing.

So much for *Grammaticall Escchecons*.

Of demonstrable examples of Instruments pertaining to the *Arts Liberrall*, the number is not great, vnlesse it be of such as doe peculiarly pertaine to the *Art of Musicke*. As touching the rest either they haue no materiall Instruments at all, for that their attaining and exercise are altogether in Discipline and Instructions by speech onely, as *Grammar*, *Logicke*, *Rhetoricke*, &c. Or if they haue Instruments, they are such as are common with them to other profession, as the *Rule* and *Compassse*, &c. whereof the *Carpenter* and *Mason* haue vse as well as the *Geometrician*. As for *Globes*, *Spheres*, *Quadrants*, and other *Astronomicall* Instruments, I finde them not vniually in *Coat-armour*, wherefore I let them passe. The *Musicall Instruments* are of three sorts, whereof some are windy Instruments, as are the *Organs*, *Shagbuts*, *Hawboies*, *Cornets*, *Flutes*, &c. The second sort consisteth in strings and in the skilful fingring of them, as are *Harpet*, *Viole*, *Rebeckes*, *Virginals*, *Clari-cords*, *Bandore*, *Alpharion*, *Citterne*, &c. The third sort consisteth in striking, as the *Taber*, *Timbrell*, *Drummes* and *Kettle Drums*, and such others, whereof in another place.

Instruments
pertaining
to Arts Lib-
rall.

Musical In-
struments.

Windy In-
struments.



The *Field* is *Saphire*, one *Organ Pipe* in *Band Sinister*, *Saltirwaies*, surmounted of another *Diexer*, betweene foure *Crosses Pasce*, *Pearle*. This *Crest-armour* pertained sometimes to the *Lord Williams of Cant*. As touching the first finding out of *Musical Instruments* is cleere that *Iubal* the sonne of *Lamech* did deuife them, as appeareth, *Genes.* 4. where it is said, *Uoxen autem fratris eius, Iubal is fuit author omnium tractantium Citharam & Organon*.

Two Organ
Pipes.

C c

Hee

Three Howboies with as many Croffe Crofflets.



He beareth *Azure* three *Howboies* betweene as *maimie Croffe Crofflets, Or*, by the name of *Bourden*. Albeit the *Harpe & Organs* are onely named to be the inuention of *Iubal*, yet we must by them vnderstand him to haue beene the first deuiser of all other *Musicall Instruments*. For so doth *Tremelius* obserue in his Annotations vpon that place before alleaged, saying, *His nominibus Synecdochicè comprehendit omnia Instrumenta Musica qua digitis ventos, mouentur*. Of some *wind-Instruments*, as the *Fife* and *Trumpet*, wee shall speake

among *Military Instruments*.

A Harpe on a Canton.



The signification of the Harpe.

He beareth *Ermine* on a *Canton Sable*, a *Harpe, Argent*, by the name of *Francces*. By the *Harpe* (saith *Pierius*) men vsed in old time to signifie a man of staid and of a well composed and tempered iudgement, because therein are conioined diuers distinct sounds in note or accent of accord. Which office man seemeth to performe when he doth moderate and reconcile his discording and repugnant affections vnto Reason: and therefore this *Instrument* was worthily approued in praying, and praising of God, and vsed by the godly

King *Dauid* in his most deuout Meditations.

Three Treble Violents transpossed.



Hee beareth *Gules*, three *Treble Violents*, transpossed *Argent*, stringed *Sable*, by the name of *Sweeting*. *Diogenes* (who for his taunting and crabbed Quips did merit the surname of *Cynicus*) not without cause vsed to taxe *Musicians* in this, that they could skilfully tune and accord the strings of their *Instruments*, but had the affections of their minde disproportionable and farre out of frame. Vnder these will I comprehend all other sorts of stringed *Instruments* whatsoeuer. And now will proceed to *Astronomicall* examples.

Three Celestiall signes on a Bend.



The *Field* is *Gules*, on a *Bend Sinister, Argent*, three of the *Celestiall Signes*, viz. *Sagittarius, Scorpio* and *Libra*, of the first. This *Coate* is said to appertaine to the *King of Spaine*, in respect that hee found out an vknowne climate vnder which his *Indians* haue their habitation. But in such *Conquests*, it were to be witheld, that as well *Iustices* Ballance, as *Sagittarius* his *Arrow*, or the *Scorpions* sting were there put in practise. The



it may be, therefore it is. This is another quarter of the *Celestiall Zodiacke*.

The *Field* is *Argent*, on a *Bend Azure*, 3. of the *Celestiall Signes*, viz. *Gemini, Taurus*, and *Aries, Or*. This (like as the other last precedent) containeth a fourth part of the *Zodiacke*, and hath no owner that may challenge any property in him, but is formed by imitation of the former, and may (doubtlesse) be as well borne as that, *Quia ab esse ad posse bonum deducitur argumentum*. From that which is, to that which may be, wee may well frame a good *Argument*. It is borne, therefore it may be borne; but of the contrary you cannot say,

SECT. IV. CHAP. VI.



Hough great be the difference of dignitie and esteeme betwixt the *Noble* and *Liberall Professions* (before intreated of) and those other which we call *Mechanicall* and *Illiberall*, because those are the objects of diuine spirits & vnderstanding mindes, whereas these are for the most part but the imployments of an industrious hand; yet in these also, as there is great vse for the necessitie of mans life, so is there much reputation for the exquisite varieties of inuention. And albeit they are called *Illiberall*, *Quia liberi exercere non possunt, sine corporis viribus*, because they cannot be freely practised without bodily labour; yet in another respect they may be more truly called *Liberall*, then the *Liberall Sciences* themselves, for that commonly they bestow more wealth on their professors, whiles, as *Virtus, so Scientia, laudatur & alget*. In the first ranke of these *Illiberals*, reason exacts, that *Agriculture* should haue precedence, it being the chiefe *Nourrice* of mans life, and hath in the times of the ancient *Romanes*, bene esteemed an estate not vnbefitting their greatest *Dictators* and *Princes*: and it was deuised and put in practise soone after the *Creation*, as appeareth in the *Text*, where it is said, *Habel Pastor Gregis, Kaijn verò Agricola*; for heere we vnderstand not onely *Tillage*, but also *Pastoragie, Vintage*, and all kinde of increase of *Beasts*, or fruits for food, vnder this name of *Husbandrie*. Many are the *Instruments* pertaining to *Husbandrie*; I will make choice of some of the chiefe, and of most frequent vse in *Coat-armour*.

Worthinesse of Arts Liberrall and Mechanicall.



He beareth *Azure*, a *Plough in Fesse Argent*, by the name of *Kroge*. It was the manner in ancient time, when a *Citie* was to be built, to limit out the circuit thereof, by drawing of a furrow with a *Plow*, as *Alex. ab Alex.* noteth. So was it in vse also, when they intended the final destruction of a *Citie*, to plow it vp, and to sow salt therein: as we read, that *Abimelech* hauing taken the *Citie of Sechem*, put the people to the *Sword* that were therein, destroyed the *City*, and sowed salt therein; which was done (as *Tremelius* noteth) in token of perpetuall detestation thereof: but that kinde of circumstanting their

Plowing of Cities.

Cities, was an ominous token of succeeding abundance, and fertilitie of all things which the *Citizens* should stand in need of.

Harrowes.



He beareth *Ermine*, three *Harrowes* conioined in the *Nombrill* of the *Eſcocheon*, with a wreath of *Argent*, and as the ſecond, *Toothed Or*, by the name of *Harrow*. This is an *Instrument* of *Husbandrie*, ordained for the breaking of *Clods*, after the *Husbandman* hath plowed and feeded his land, for the better preparing of the corne to take root, and preſeruation thereof from the *Fowles*. Moreouer, it hath beene vſed ſometime by *Conquerours*, to torture and torment their enemies withall, and to put them to death. So wee read, that

1. Chro. 20. 3. *David* did execute the *Ammonites* his enemies, where it is ſaid, *Populum uero qui in ea erat educitum, diſſecuit ſerra, & tribulis ferreis, & ſecuris: & ſic fecit David omnibus Cinitatibus Ammonitarum.*

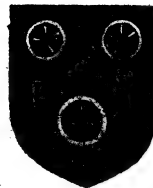
Sithes.



He beareth *Gules*, 3. *Sithes* in *Pale Barre Argent*, by the name of *Kempey*. The condition of this kinde of men is well ſet downe, *Eccleſiaſt.* 2. 8. *How can he get wiſdome, that holdeth the Plow, and he that hath pleaſure in the goad, and in driving Oxen, and is occupied in their labours, and talketh but of the breed of Bullocks?*

He giueth his minde to make furrowes, and is diligent to giue the *Kine* fodder.

Wheels.



He beareth *Gules*, three *Wheels Or*. This was the *Coat-armour* of *Sir Payne Roſt Knight*, who had a daughter married to the famous *Engliſh Poet Sir Geffrey Chaucer*. I finde in the *Romane Hiſtorie*, of a *Husbandman* who was accuſed before the *Magiſtrate*, for being an *Inchanter*, for that his grounds were fertill, when others were barren: a day being appointed, he promiſed to bring forth his *Incantments*, and then brought forth his *Plowes, Carts, Oxen, &c.* ſaying, *mea incantamenta, Theſe are my charmes*. And ſo he found the puniſhment of their *Idleneſſe*.

Other ſorts of *Wheels* there are, which albeit they are not more ſort of *Husbandrie*, yet I haue held fit to annex them to theſe, in reſpect of their beere reſemblance, as in theſe examples may be ſcene.

He



He beareth *Or*, on a *Bend Azure*, three *Catharine Wheels Argent*, by the name of *Rudhall*. In the primitive age of the *Church*, euen children and young virgins, for profeſſion of their faith, did conſtantly endure moſt terrible deaths, as did *S. Catharine* by this kinde of *Whee*, wherewith all her tender limmes were bruized and rent in peeces. Now men will ſcarce bee true *Chriſtians*, when they may bee ſuch, not only without puniſhment, but both with quietneſſe and commendation alſo.



He beareth *Argent*, a *Croſſe Gules* in the fiſt *Quarter*, a *Catharine Wheele* of the ſecond, which was ſometimes borne by *Robert de Stone*.

Vnder this *Head* may wee aptly beſtow all other *Inſtruments* pertaining either to *Husbandrie*, or to the ſeueral Trades of *Shepheards, Vine-dreſſers, Millers, Bakers, Brewers, Vintners, &c.* for that theſe are all grounded vpon *Agriculture* or *Husbandrie*.

SECT. IV. CHAP. VII.



Agriculture is for meere neceſſitie; clothing is partly for it, and partly for ornament and decencie: but had not *Man* ſinned, hee had not needed clothing; which were worth the conſidering by thoſe who are ſo proud of their apparell.

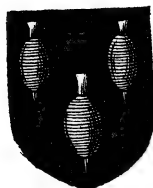


He beareth *Sable*, three *Wool Cards Or*, by the name *Wool-cards*, of *Cardington*. *Marcus Varro* maketh mention, that within the *Chapell of Fortune* was kept the very *Royall Robe* or *Mantell of Eſtate* that *Tanaquil* the wife of *Tarquinius Priſcus* made with her owne hands after the manner of *Water-chamlet* in waue-worke, which *Seruius Tullius* vſed to weare.

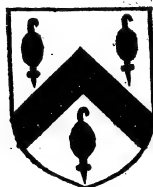
He

Fusiles vpon
slippers.

He beareth *Argent*, three *Fusiles* vpon *Slippers* *Gules*, by the name of *Hobby*. These are called *Fusiles*, of the Latine word *Fusus*, which signifieth a *Spindle* of *Yarne*. *Marcus Varro* reporteth, that in the Temple of *Sanguis*, there continued even till the time that hee wrote his *Booke*, the wooll that the Lady *Caia Cecilia* did spinne, together with her *Distaffe* and *Spindle*.

Fusiles trans-
posed.

He beareth *Sable*, three *Fusiles* vpon *Slippers* transposed, the points downward, *Argent*. This *Coat* is quartered by *Knowle* of *Sanford*. Closter the sonne of *Arachne*, taught first the making of the *Spindle* for woollen yarne. It was (saith *Pliny*) a fashion and custome at *Rome*, that when *Maid*s were to be wedded, there attended vpon them one with a *Distaffe* dressed and trimmed with kembed wool, as also a *Spindle* and *Tarn* vpon it, to put them in mind, that *Huswifery* and *Wiwerie* were to goe together. *Fusiles* (saith *Leigh*) are neuer pierced or voided, but are diuersly borne, in respect of their local position or mutation: and the *Frenchmen* (saith hee) take them for *Spindles*, wee take them for *Weauers Shuttles*, and the *Dutch* for *Mill-pecks*.

Wharrow
Spindles.

Hee beareth *Argent*, a *Cheneon* betweene three *Wharrow Spindles* *Sable*, by the name of *Trefuses*. This *Spindle* differeth much from those precedent, in respect of the crooke aboue, and of the *Wharrow* imposed vpon the lower part thereof. This sort of *Spindle* women doe vse most commonly to spin withall, not at the *Tarne* as the former, but at a *Distaffe* put vnder their girdle, so as they often times spinne therewith going. The round *Ball* at the lower end serueth to the fast twiting of the thread, and is called a *Wharrow*: and thereof this is called a *Wharrow Spindle*, where the other are called *Slippers*, that passe thorow the *Tarne* as this doth,

Weauers
Shuttles.

Hee beareth *Argent*, three *Weauers Shuttles* *Sable*, tipped and furnished with *Quils* of *Tarne*, the threads pendant *Or*, by the name of *Shuttleworth*. Weauing was the inuention of the *Egyptians*, and *Arachne* was the first *Spinner* of *Flax* thread, the *Weauer* of *Linne* and *knitter* of *Nets*, as *Pliny* noteth. But it seemeth that those Arts were at first learned by imitation of *Silkwormes*, *Spiders*, and the like, whose subtil workes no mortall hand can match.

Vnder

Vnder this *Head* must be reduced all maner of *Tooles* and *Instruments* borne in *Coat-armour*, and pertaining to the feuerall Trades of *Weauing*, *Fulling*, *Dying*, *Sheering*, &c. As also such as doe pertaine to the feuerall mysteries or occupations of *Embroderers*, *Sempsters*, and such others. Amongst *Artificers* and men of *Trade*, (saith *Cassaneus*) this is a note of obseruation, that each one is to be preferred before other according to the dignitie of the *Stuffe* whereon he doth exercise his Trade. Heereto we will annex some few examples of *Taylorie*, as followeth.



The *Field* is *Topaze*, a *Maunch* *Ruby*. This *Coat-armour* pertained to the honourable *Family* of *Maunch*, Earles of *Pembroke*, and is quartered by the right Honourable *Henry* *Grey*, now Earle of *Kent*. Of things of Antiquity (saith *Leigh*) that are growne out of vse, this is one, which hath bene, and is taken for the *Sleeve* of a garment. Which may well be; for you may see in old *Arras* clothes garments with sleeves wrought not much vnlike to this fashion, but now much altered from the same; for fashions and times doe goe together. That this is a *Sleeue*, I will make more apparent by this next example.



Hee beareth *Gules*, a *Dexter Arme* habited with a *Maunch*, *Ermine*, the handle holding a *Floure de Lize*, *Arme* with a *Maunch*. Or. This *Coat-armour* pertained to *William* *Maunch*, alias *Sappell*, sometime Lord of *Dunstons*. This word *Maunch* seemeth to be deriued from the Latine word *Manica*, which signifieth the sleete of a garment. And the same of some *Armorists*, is termed *Manche* *mal tallee*. The signification of a *Maunch*. *Quasimanica* *male* *talhata*, as an ill shapen *Sleeue*. To weare *Sleeues* vnto any sort of Garment, was with some people holden reproachful, as appeareth in the exposition of the Epistle of *S. Hierome* ad *Eustochium*, in these words: *Obijcebatnr quasi delicatum, quod Maronem quoddam tunicam habere Maucas*. The coming of the *Epistle*. hand out in this manner doth shew the same to be a *Sleeue*. For (if you obserue) you may heerein discern the bought of the *Arme* in the midst, as also the *Elbow* opposite therunto, and the widening thereof at the shoulder, as if the same were enlarged with a *Gusset* vnder the Arme pit. Also the hanging down of the bag from the *Handwrists*, doth coneuire with that forme of *Sleeue* which the women of *Galway* in the North parts of *Ireland* at this day doe vse. The same doth the former also expresse, although in a more obscure manner, as if you compare one of them with the other, you may easily perceiue.

Hee

A Cheuron
betweene 3.
Hats.

as in example.

He beareth *Argent*, a *Cheuron* Gules, betweene three *Hats*, *Azure*, turned vp *Ermine*, by the name of *Bradenell*. The *Hat* was amongst the *Romans*: a token of Liberty, and yet in *Vniuersities* the *Cap* is a signe of Authority and Dignity.

To this head may bee reduced, all sorts of things whatsoeuer pertaining to the adorning, decking, or trimming of the bodie, as *Combes*, *Glasses*, *Head-brushes*, *Curling-bodkings*, &c. And also *Purses*, *Knives*, &c.

A Cheuron
betweene 3.
Combes.

He beareth *Sable*, a *Cheuron* betweene three *Combes*, *Argent*, by the name of *Tunfall*. The *Combe* is a necessary Instrument for trimming of the Head, and seemeth (as touching the forme thereof) to haue bene deuised by imitation of the backbone of a *Fish*: and serueth not onely for cleansing the Head from dandruffe and other superfluities; but is of most vse with women for shedding and trimming their haire and head-tires, wherein some of them bestow more labour for the adorning of them then their whole body is worth.

A Cheuron
betweene 3.
Pouches.

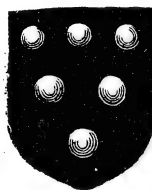
He beareth *Argent*, a *Cheuron* betweene three *Pouches*, *Sable*, by the name of *Pálmer*. The *Pouch* well fuffed with *Crownes*, maketh the owner looke loftily and big, and oftentimes to contemne men farre worthier then himselfe. Yeathe base and ignoble *Clowne* hauing gotten, either by *Hooke* or by *Crycke*, some store of pelfe, more then the common sort of his base rancie, esteemeth himselfe worthy to bee sorted with those of *Generous* race. To such it hath bene often said in reproch, *Generosus es ex crumena*: for that they stand stify vpon their worth, and would bee taken (I had almost said, mistaken) for *Gentlemen* for their wealth, being otherwise base and obscure.

To this head may likewise be reduced all things pertaining to *Traffike* or *Commerce*, and borne in *Coat-armour*, as in example.

A Chiefe
with three
Bayants.

The *Field* is *Argent*, a *Chiefe* Gules, three *Bayants*, by the name of *Russell*, (sometime of *Durham*) in the Countie of *Gloucester*. What *Bayants* are, and of what forme, waight and value they were in ancient time, and why they were so named, I haue already shewed in my first *Section* in the *Blazon* of the bordure of *Richard Plantaginet* King of the *Romans* and *Earle* of *Cornwall*; whereto I referre you, for the auoiding of needlesse repetition.

He



He beareth *Sable*, sixe *Plates*, 3. 2. 1. by the name of *Punchardon*. These are bullion of *Siluer*, hauing no manner of impresion vpon them, but are onely prepared ready for the *Stampe*. In the *Blazoning* of this, and of the other last precedent, there is no mention made of their colour; because, as the former are cuer-more *Gold*, so in like sort, are these alwaies *Siluer*.

To this head must be reduced all other sorts of *Bullion*, *Reference* on, or *Coin*, and whatsoeuer else pertaineth to *Traffike* or *Commerce*.

SECT. IIII. CHAP. VIII.



HAVING exemplified such *bearings* as are borrowed from the two *Arts* of nourishing, and *Cloathing* our *Bodies*; the third place may iustly bee challenged by that *Art*, which wee call *Armature*; whereby we are defended from all outward iniuries, either of *Foes* or *Weather*: for by *Armature* we vnderstand not onely those things which appertaine to *Military* profession, (whereof wee will speake in its proper place) but also those *defensiu* Sciences of *Masonry* and *Carpentry*, and *Metal* works, which doe concur to *building* and other necessary strengthning for protection of our weake *Carcases*. For houses are manions for our *Bodies*, as our *Bodies* are for our *Soules*; and the weakness of the one, must be supplied by the strength of the other. *Esoothens* of this kinde are these which ensue, as first, for *Masonry* and *Stone* works.

What vnder-
stood by *Ar-*
mature.

Hee beareth *Sable*, three *Pickaxes*, *Argent*, by the name of *Pigot*. This *Coat* may compare for *Antiquity* with any: in respect that it, or some such *Instrument*, seemeth to haue been vsed by the most *Ancient* of *Man-kind*, who was appointed to *digge* and *delue* in the *Garden of Eden*. Where wee may see, how little cause, any (though of *Noblest* and *Ancientest* blood) hath to be proud, if he looked vnto the *Pit* whence hee first was digged, being the very same from whence the meanest also is deriued.

Three Pick-
axes.

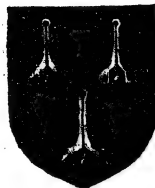
Hee beareth *Argent*, three *Mallets*, *Gules*, by the name of *Fort*. Touching this and sundry other *Instruments*, we must obserue, that whereas such *Instruments* are vsually made by one *Trade*, and vsed by another, (as the *Smith* maketh the *Axe*, which the *Carpenter* doth vse,) we thought it fittest to place them vnder those *Arts* for whose vse they were made (the end and vse of each thing being the perfection thereof) then to referre them to those *Arts* which forme and make them.

Three Mal-
lets.Vse the per-
fection of
of things.

D d

Hee

Three Leuels
with three
plummets.



Reference.

He beareth *Azure*, three *Leuels* with their *Plummets*, *Or*, by the name of *Colbrand*. This *Instrument* is the *Type of Equity* and *uprightnesse* in all our *Actions*, which are to be *leuelled* and *rectified* by the *rule of Reason* and *Iustice*. For the *Plummet* euer fals right, howloose it be held, and what euer betide a *Virtuous* man, his *Actions* and *Conscience* will be *vn corrupt* and *vncontrollable*.

To this head must be reduced all manner of *Instruments* that doe pertaine to the seuerall *Trades* of *Bricklayers*, *Plasterers*, *Pauiers*, and such others, whose worke consisteth of *Stone*, *Lime*, or *Mortar*. So much may suffice for examples of *Masonry*. Now we come to *Carpentry*, as may appear by these next following *Escocheons*.

A Cheueron
betweene 3.
Squires.



He beareth *Argent*, a *Cheueron* betweene three *Squires* *Sable*, by the name of *Atholme*. *Squires* (saith *Plutarch*) doe vse their *Squires*, their *Lines*, and *Leuels*; they goe by *measures* and *numbers*, to the end that in all their works there should not be any thing found done, either *illy* or *at aduerture*: and therefore much more should men vse the like *moderations* and *rules* in the performance of those *Actions* of vertue wherein *Mans happinesse* doth consist: especially those who sit in the *Seats of Iustice*, which in *Moses* time were wont to be *Men Fearing God*, and *hating covetousnesse*, which is the perfect *Squire* which such ought to follow. But *Aristotle* writeth of a *Lesbian Squire* or *Rule*, which was made of so flexible a stuffe, that it would bend any way the workmen would haue it: but most dangerous is the *Estate* of that *Common-wealth*, whose *Indges* worke by such *Squires*, making the *Laws* to bow to their priuate affections, and sometimes meane one thing, another time, the contrary, as themselves are disposed to incline.

A Fesse be-
tweene three
Hatchets.



Hee beareth *Sable*, a *Fesse* betweene three *Hatchets*, *Argent*, by the name of *Wrey*. This *Instrument* is also much vsed in *Execution* for beheading of great offenders. In which sense, *Iordanus Virgilius*, *Viceroy* of *Sicily*, being imprisoned by his owne *Sonne*, gaue for his *Impresse*, an *Axe*, and a paire of *Fettors*, with this motto, *Patientia in aduersis*; to shew his resolution and patience in so great an indignity.



The Field is *Argent*, a *Cheueron* *Ingrailed*, betweene three *Compasses* dilated *Sable*. These *Armes* doe pertaine to the *Company* of *Carpenters*.

Vnder this head must be comprehended all sorts of *Reference*. *Instruments*, (whereof there is vse in *Coat-armours*) pertaining to the seuerall *trades* of *Joiners*, *Mitwrights*, *Carpwrights*, *Turners*, *Compers*, &c. and whatsoever other *Trades*, whose vse consisteth, and is exercised in working or framing of *Timber*, *Wainscot*, or any sort of *Wood*. And so from *Tooles* of *Masonry* and *Carpentry* borne in *Coat-armour*, we come to *Instruments* of *Metal-work*, (the other *Species* of *Armature*) whether the same be *Malleable* and wrought by *Hammer*, or *Fusill* and former by *Fire*.



The Field is *Sable*, a *Cheueron* betweene three *Hammers* *Argent*, crowned *Or*. This *Coat-armour* belongeth to the *Companie* of *Smiths*, whose trade of life, as it is most laborious, so is it of most behoofe for the strength both of priuate mens persons, and of *Kingdomes*: and therefore the *Iron Hammer* doth well deserue the *Crowne* of *Gold* on it, *Iron* itselfe in respect of the vse being much more precious and necessarie for *Necessitie* of *Iron*.

a *Common-wealth*, then *Gold* is: which the *Enemies* of *Gods* people knew very well, when they would not permit a *Smith* to liue amongst the *Israelites*, as may bee scene *1 Sam. 13. 19*, where it is said, *Tben there was no Smith found thoroughout all the Land of Israel: for the Philistines said, lest the Hebrewes make them Swords or Speares*. The *Hammer* and *Anuill* are two of the chiefe instruments of this Trade, for forging and forming of things malleable for necessarie vse. Of these doth *Ecclesiasticus* make mention, Chap. 38. v. 28. where speaking of the laborious trauell of the *Smith*, he saith, *The Smith abideth by his Anuill, and doth his diligence to labour the iron: the vapour of the fire drieth his flesh, and hee must fight with the heat of the fornace: the noise of the hammer is euer in his eares, and his eyes looke still vpon the thing that he maketh: he setteth his minde to make vp his workes, therefore he watcheth to polish it perfectly*.



This *Coat-armour* is borne by the name of *Clonell*, The bearing and is thus blazoned: The Field *Argent*, two *Cheuerons* *Sable*, each charged with five *Nails* *Or*. The nail hath had his vse in *Militarie Service*, as well as *Domesticke Vse*: for with this did the prudent *Lady Iabel* end the cruell warre betwixt the *Canaanites* and *Israelites*, by striking a *Nail* thorow the temples of *Sisera*, who was *General* of *King Iabins Host*.

A Fesse betweene three paire of pincers.



He beareth *Argent*, a *Fesse* betweene three paire of *Pincers Gules*. This *Coat* is quartered by the right honorable and worthy *Gentleman Sir William Russell*, Lord *Russell* of *Thornham* before mentioned. Though the *Pincers* be an instrument peculiar to the *Smith* that formed the same, yet is the use thereof communicated vnto the *Professors* of diuers other *Trades*, as *Carpenters*, *Joiners*, *Ferriers*, &c. As touching the first invention of this *Instrument*, *Pliny* saith, that *Cynira* the sonne of *Agriopa* deuised *Pincers*, *Hammers*, *Iron*

Crowes, and the *Anuill* or *Stythe*.

Next will I speake of such as are formed of *Fusible Metals*, so called *a fundendo*, because they are *liquid*, and powred forth into the *mould* wherein they are to be framed: but one example shall serue.



He beareth *Argent*, a *Chevron Gules* between three *Plumes Sable*, by the name of *Senings*. The *Plumes* may aptly serue for an *Hieroglyphicke* of *Prudence*, in respect that *Mariners* by the helpe of this instrument fastened to some line of many fadomes, doe found the depth of the *Seas*, when by some tempestuous storme, or other accident, they are forced vpon an unknowne *Coast*; that so, if necessitie requireth, they may betake them to their *Anchour* hold, or direct their course some other way: whereby we are admonished

to found the depth of our intentions, before we put them in practise, lest we hazard our *Fortunes* or *Liues* (through want of foresight) vpon the shoalds of destruction.

Hitherto I haue only giuen examples of the *Instruments* of the said *Arts*: I will proceed to some examples of the *Workes* and *Effects* of the same, closing vp this *Chapter* with that of *Ecclesiasticus*, Chap. 38.

All these hope in their hands, and every one bestoweth his wisdom in his worke: Ecclesiastic. 38. 1.

Without these cannot the Cities be maintained nor inhabited: Ibid. 32.

And yet they are not asked their iudgement in the Counsell of the people, neither are they high in the Congregation, neither sit they vpon iudgement Seats, nor understand the order of Iustice. They cannot declare matters according to the forme of Law, and they are not meet for hard matters. Ibid. 33.

But they maintaine the state of the world, and their desire is concerning their worke and occupation. Ibid.

SECT. IV. CHAP. IX.



Mongst the sundry *Workes* of the foresaid *Artizans*, some are fixed and permanent, as *Buildings*, either *profane*, for ordinarie use of dwelling; or *sacred*, as *Temples* for Gods service: and some others are *moveable*, as *Tents*, &c. Examples wherof we will now produce. Hee



Hee beareth *Argent*, a *Tower* triple towred *Sable*, chained transuerle the *Port Or*, by the name of *Old-castle*. *Munster* reporteth, that *Catiphus* Gouernour of the *Citie Susa*, had therein a *Tower* full of *Gold* and *Jewels*, but for avarice would not disperse his heaped treasures amongst his *Souldiers*. Afterwards *Alan* King of the *Tartarians*, surpris'd this *Citie*, and taking *Catiphus*, shut him vp in his *Tower*, saying vnto him, If thou hadst not so greedily walled vp thy *Treasure*, thou hadst saued thy selfe and this *Citie*: now therefore

eat and drinke, and take thy fill of that thou lonedst to decreely. So died hee miserably through famine in the midst of his excesciue *Treasures*.

The *Field* is *Gules*, a *Lion Rampant Argent*, a *Castle* A *Lion Rampant* and a *Castle*. in the *Dexter Corner Or*. These are the *Armes* of *Sir Pand* and a *Castle*. *Francis Castillon* of *Benham* *Valence* in the *County of Berke*, *Knight*, descended of the noble *Familie* of the *Count Castillon* in *Piemont*, neere vnto *Mantua*.

The *Lion* is a magnanimous beast, and of an inuincible courage, and is not daunted with any occurrent, neither (being line downe) will he be rowed but at his pleasure, as appeareth *Genes. 49. 9. Iudah* as a *Lions whelp* shalt thou come up from the spoile my sonne. Hee shall lie downe and couch as a *Lion*, and as a *Lionesse*, and who shall stirre him? Moreouer, of his incomparable strength, and noble courage, a certaine *Author* saith, *Leo fortissimus Bestiarum, ad nullius pauebit occursum*: The *Lion*, the strongest of all *Beasts*, feareth not the encounter of any.



He beareth *Or*, a *Castle* triple-towred *Gules*, the *Port* A *Castle* tri-ple Towred. displayed of the *Field*, leaue *Argent*. Note, that when the *Architecture* or *Masonrie* extendeth it selfe all ouer the *Field* from the one side of the *Escutcheon* to the other, then must it be named a *Castle*. But if it be thus Turreted and enuironed by the *Field*, then must it be blazoned (as above) a *Tower* triple-towred, or a *Tower* with so many *Turrets*. The *Gate* must be conceiued to be transparent, so as the *Field* doth manifestly shew it selfe thorow the same: and all the *Port* should haue *Or*, if the conceited shadow representing the thickeesse thereof, did not extenuate a great part of the same.

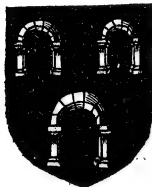


He beareth *Argent*, a *Tower* *Sable*, hauing a *Scaling Ladder* raised against it in *Bend sinister Or*. This *Coat* A *Tower* and a *Scaling Ladder*. is quartered by *Sir Edward Maunsell Knight*. The *Ladder* thus raised against the *Tower*, may put vs in minde to stand carefully vpon our *Gard*, who liue in this world as in a *Castle* continually assailed with our spirituall and corporall enemies, that cease not evermore to plot and put in execution what soeuer tendeth to our destruction.

After

After these *Buildings* of prophane and vulgar use, wee should annex examples of *Buildings Sacred*, as *Churches*, &c. in stead whereof, we will content our selues with these examples following.

Three Arches.



He beareth *Gules*, two single *Arches* in *Chiefe*, and a third in *Base*, *Argent*, their *Capitals* and *Pedestals* by the name of *Arches*. These are supposed to be *Arches of a Bridge*: and *Nicolaus de Poitte*, Duke of *Venice*, gaue a *Bridge* for his device, bearen with the *masc*, with this *Motto*; *Alis inferniendo confusor*. *Pope Xist* the fourth also gaue a *Bridge*, with this word; *Cum eorum publicarum*. And it may signifie the cares and patient stabilitie of men in *Magistracie*, who must endure the assaults, taunts, & enuy of the discontented vulgar.

A Pillar enwrapped with an Adder.



Hee beareth *Or*, a *Pillar Sable*, enwrapped with an *Adder Argent*, by the name of *Myntur*. The *Adder* thus enwrapped about the *Pillar*, may signifie *Prudence* conioined with *Constancie*, both which being vnitied in men of high spirits, doe greatly auail to the achieuing of noble enterprises. *Farnesius* making mention of the chiefe vertues that ought to be in a *Prince*, setteth downe two in especial; whereof the one is *Prudence*, whereby the *Helme* of the *Weale* publike is gouerned in time of peace; the other, *Fortitude*, whereby the attempts of the enemie are frustrated in time of warre. To these wee will adde one example of a *Worke moueable*, as in this next *Escutcheon*.

Tents.



Hee beareth *Sable*, a *Cheueron* betwene three *Tents Argent*, by the name of *Tenton*.

Of this sort are the *Ships* and *Boats* heereafter to be handled, and all other navigable *Vessels*, in respect that during the time that men doe vndergoe any voyage, they are to them a kinde of *domesticall habitation*. Now proceed we to examples of *buildings* ordained for sacred use, whereof in these immediately ensuing.

Crosse mounted vpon Grieces.



He beareth *Gules*, a *Crosse* crossed, mounted vpon three *Grieces Or*. This *Coat* is quartered by *Edward Jones of Lanvaire* in the County of *Denbigh*. The *Crosse* thus mounted vpon three *Grieces*, may put vs in mind of the meanes of our *Saluation*, euen *Christ Iesus*, who in the fulnesse of time, thereto appointed by his Father, suffered the ignominious death of the *Crosse* for our *Redemption*; whereby he hath ioined vs vnto God the Father, and by that his one *Oblation*, hath purchased vs eternall *Redemption*. The three *Grieces* or steps

steps whereby we mount vp to *Christ* crucified, are *Faith*, *Hope*, and *Charitie*, the three chiefe *Theological* *Vertues*.



He beareth *Sable*, three *Bells Argent*, by the name of *Porter*. This sort of *Bells* that are cast by the hand of a *Founder*, is not of so great *Antiquity* as some others heereafter handled; yet their use no lesse approved, then those: forasmuch as both these and those were ordained for good uses; these to assemble the people together to heare *diuine Service*, the other to moue them (being assembled) to attention, when the *High Priest* did exercise his office.

Because we haue heere spoken of *Building* and *Houses*, it will not bee much amisse to adde hereunto such *Escutcheons* as are deriued from *Instruments of Household-use*; such are these ensuing.



Hee beareth *Gules*, three *Cushions Ermine*, Buttended and *Tasselled Or*, by the name of *Redman*. Howsoever these are now taken for *Cushions*, others are of opinion, that they are more truly *Pillowes*, and giuen to some *Ancestors* of this bearer (if Fame bee true) for that by occasion of a *Combat* challenged vpon him by a *Stranger*, for the performance whereof the day and place being appointed, this man being more forward then the *Challenger*, came very early to the place at the day appointed, and by chaunce fell on sleepe in his

Tent: the people being assembled and the houre come, they were founded to the battell, whereupon he wakened suddenly, rane furiously vpon his *Aduersary* and slew him.

These and such other *Vienisles*, doe serue as well for *Ornament* as *Necessity*: whereas others there are which serue for necessity only, as in example.



He beareth *Gules*, a *Fesse Humet Or*, betwene three *Tressles Argent*, by the name of *Sradford*. All *Instruments of Households* are from *Nature* in respect of their form, as *Tressles*. *Cassius* saith in these words, *Omnia instrumenta suppellectilia, (secundum quosdam) in domo, sunt a natura quoad materiam, non quoad formam. Natura enim dedit lanam, non vestem; lignum, non lectum; corium, non calceum; ferrum, non gladium*. This *Charge* placed transuersely the *Escutcheon*, is of some *Blazners* taken (if not mistaken)

for a *Table*.

Hee

A Treuet.



Hee beareth *Argent*, a *Treuet Sable*, by the name of *Treuet*. A *Treuet* seemeth to bee fo called of 'its *Three-feet*, or a *Tripode*, which in Greeke, signifieth a Stool of so many feet. Amongst the *Heathens*, *Apollo*s Priest was said to giue *Answers* from the *Oracle*, sitting on such a Stool, whence he that speaketh *Oracles*, is said to speake, *tanquam ex Tripode*.

Three fleshpots.



Hee beareth *Argent*, three *Fleshpots Gules*, by the name of *Mounbowchier*. It appeareth by *History*, that the *Ancients* were wont to seeth their meat in the hides of *beasts*, which yet is in vse in *barbarous Countreies*, but *Art* supplieth that defect. The *Fleshpots* of *Egypt* are objected to the *fleshy minded Jewes*, who were contented to forsake their hope of blessed *Canaan*, to enjoy againe their belly-cheere: and *Esaus* messe of *Pottage*, is with many of more esteeme, then the *birth-right* and *inheritance* of the *heavenly Canaan*.

Three paire of Bellows.



He beareth *Argent*, three paire of *Bellows Sable*, by the name of *Scipton*. The invention of this Instrument for making of *Winde*, was much more *witty*, then that conceit of the *Poets* of *Boreas* his keeping of *Winds* in *Bottles*. The *Author* of these (as *Strabo* witnesseth) was *Anacharsis*.

Three Lamps.



Hee beareth *Argent*, three *Lamps Sable*, a *Fike* of three *Points Gules*, by the name of *Lamp*.

Besides these aforesaid, there are many other Instruments, of *Household vse*, as *Morters*, *Gridirons*, &c. which we leave to obseruation. And to this, may be referred, *Candles*, *Torches*, &c. The *Emperour Maximilianus*, gaue foure *Candles* for his *Device*, one beinge, the other three extinct; to signifie that other *Religions* were nothing light, in respect of his: or that the other parts of the *World* should lose their *beauty*, by the brightnesse of his *glory*.

SECT.

SECT. IIII. CHAP. X.



EXT to *Armature* with the appendices thereof, succeedeth *Navigation*, whereunto pertaine all sorts of *Ships* and *Boats*, with their seuerall parts, their *Hulls*, *Stemmes*, *Sterne*, *Masts*, *Tops*, *Tacklings*, *Sailes*, *Oares*, *Cables*, *Anchors*, &c. Whereof diuers are borne in *Coat-armour*, as shall by their next examples part-

The Art of Armature.

lie appeare.



He beareth *Gules*, three peeces of *Masts Couped*, with their tops *Argent*, by the name of *Cromer*. The invention of the *Mast*, as also of the *Crosse peece* whereunto the *Saile* is fastened, (and is thereof called the *Saile-yard*) came (saith *Polydor*) from *Dadalus* that excellent *Ingeniary* of *Athenes*, who is famous for making the *Artificiall* all *Copp*, wherein *Pasiphae* (that Monster of *Man-kind*) did put her selfe, and so enioied her lust and bestiall desires with a *Bull*, with whom she was in loue.

Three peeces of Masts Couped.

Polydor. Virg. lib. 4. de inuentariis rerum.



He beareth *Gules*, three *Sailes Argent*, by the name of *Cauesell*, alias *Locuall*. *Pliny* ascribeth the invention of *Sailes*, to *Icarus* the sonne of *Dadalus*, who for this device, is said (by *Poets*) to haue flown with *Artificiall* wings. In a *Nauall* conflict (saith *Alex. ab Alex.*) to strike *Saile* or take downe the *Flagge* at the command of another, is a token of yeelding or submission, which is yet obserued by men of *Nauall* profession. There are three things (saith one) which excell all other for beautifull shew; a goodly man at *Armes* branelly mounted on a *warlike Steed*; a woman of faire and goodly feature bearing a great belly; and a goodly *Ship* in her ruffe and vnder full *Saile*.

Three Sailes.

Plin. Nat. Hist. lib. 7. cap. 10.

Alex. ab Alex. Gen. lib. 1. lib. 4.



Hee beareth *Gules*, an *Anchor* in *Pale*, *Argent*, the *Timber* or *Crosse-peece* thereof *Or*, by the name of *Good-reed*. *Anacharsis* (saith *Pliny*) made *Anchors* first with two *Hookes*. The *Anchor* signifieth succour in extremities: and therefore the author of the *Epistle* to the *Hebrewes*, resemblance *Hope* to the *Anchor*, where it is said, *Videtur propositum tenemus, quam velus animi anchoram habemus tutam & firmam*. Because *Hope* doth establish and confirme our *Faith* against all the tempestuous *Gulfs* of aduerser occurrences. *Cosmus Medicus*, Duke of *Hetruria* gaue two *Anchors* for his *Impresse*, with this word, *DVABVS*, meaning, it was good to haue two *holds* to trust to. But *Richard* the first, King of *England*, gaue a *Sunne* on two *Anchors*, with this *Motto*, *CHRISTO DVCB*: a worthy and Princely choice of so heauently a *Pilote*.

An Anchor.

Plin. Nat. Hist. lib. 7.

Heb. 6. 18.

E e

Hee

A Rudder of
a Ship.

He beareth *Azure*, a *Rudder* or *Helme* of a *Ship*, *Argent*. By the help of this *Helme* doth the *Pilot* wield the *Ship* at will, through the most violent *Seas*. The vse of the *Helme* and *Steering* (saith one) seemeth to haue beene taken from *Gleeds* and *Pustocks*; that turning and winding of their *Tailes*, doe guide their course in the *Aire*; and the *Gouernours* of *Common-wealthes* are said to guide the *Sterne* of the *State*, by reason of the many waues wherewith Kingdomes are tossed. Other parts of *Ships* haue beene borne both in *Coat-armour* and *Impresses*.

Horatius Gonsaga gaue the *Prow* of a *Ship* tied to a *Plow-wheele*, with a *Laurell* ouer it: signifying his quiet *Countrie-life*, after his *Naual-life*. And *Cardinal Raphael Riarius*, affecting the *Papacy*, gaue an *Oare* on the *Globe* of the *Earth*, with this word, *HOC ORVS*: shewing what a *Pilote* he would be, if he had the *Command*.

A Lighter
boat.

He beareth *Or*, a *Lighter Boat* in *Fesse*, *Gules*. This *Coat-armour* pertaineth to the Family of *Walfo* of *Sweland*. Like to this was borne in *Deuise* by the *Prince*, *Iam Bentiuolous*, who opened his meaning with this word, *ME VIDEO IN MARI SINE GUBERNATORE*: I finde my selfe in the *Sea* without a *Pilot*. Such is the condition of a *Common-wealth* without a *Ruler*, or a *Man* without *Reason*, tossed with eury waue of affection. But in these tossings of *Fortunes* waues, wife was the resolution of *vicount Hugo de Melan*, whose *Deuise* was a *Shippe* without any *Tackling* to stay it, with this word, *IN SILENTIO ET SPE FORTITVDO MEA*, My strength is in *Silence*, *Patience* and *Hope*.

The *Field* is *Mars*, the *Hull* of a *Ship*, hauing onely a *Maine Mast*, and a *Top* without any *Tackling*, *Sah*. This is the *Coat-armour* of the High and Mighty *Prince Duke Albertus de Alasco* of *Polonia*, who did beare the same also for his *Crest*, with this *Motto*, *DEVS DABIT VELA*: God will giue *Sailes*; shewing that heauenly guidance is that whereby wordly affaires are gouerned, and that wee must not altogether rely on humane helps.

The Hull of
Ship.A Ship with
three Masts.

He beareth *Argent*, a *Ship* with three *Masts*, a *Saile* trussed vp and hoisted to the toppe of the *Maine Mast*, shrouded *Sable*, by the name of *Meeres*. *Andrew Doreo*, *Admirall* of *Spaine*, gaue for his *Impresse* a *Ship* vnder full *Saile* with this heathenish *Motto*, *OMNIA FORTVNAE COMMITTO*, I commit al to *Fortune*: but another of that *Name* (*Admirall* to *Charles* the fifth) gaue the same *Deuise* with a much more *Christianlike word*, *NON DORMIT QVI CVSTODIT*: he that is *keeper*, is no *sleep*.

Hee



after him.

Hee beareth *Azure*, a *Galley* passing vnder full saile *Or*. This is a *Coat* of *Spanish Bearing*; which *Nation* much vseth this kinde of *Vessell* on the *Mediterranean* and calmer *Seas*, the *Rowers* therein being so many captiued *Slaves*, chained fast to their seat, lest they should rebell against the ministers of their oppression. The first *Ship* wee reade of, was made by *Noah*, for the preseruation of increase of all liuing creatures in time of the generall *Flood*: but *Iafon* first made the *Galley*, which *Sesostris* King of *Egypt* vlied

Galley vnder
full saile.Polyd. Virg.
de inuent.

SECT. IV. CHAP. XI.



He last of the foresaid *Arts* wee reckoned to bee *Venation*, which *Plato* diuideth into three *Species*, *Hunting*, *Hawking*, and *Fishing*; all which becaue they tend to the prouiding of sustenance for man, *Farnesius* doth therefore account a *Species* of *Agriculture*. The dangerous chafes of the *Beare*, the wilde *Boare*, *Bull*, &c. whether the same bee performed on horsebacke or on foot, hath a resemblance of *Militarie Practise*: *Venation* resembled to *Militarie Practise*.

for it maketh a man prouident in assaulding, as also valorous in sustaining the brunt of the enemy: it maketh them politicke for choice of places of advantage, and enableth them to tolerate hunger, thirst, labour, stormes, tempests, &c. all which are most requisite for such as doe professe a *militarie* course of life. What valorous *Commanders* those men haue proued, that haue beene trained vp in the *Art* of *Hunting*, when they haue come to the administration and managing of *Martiall Affaires*, the *Persians* can sufficiently witness vnto vs; who had no better meanes to become expert *Souldiers*, then their daily exercise of *Hunting*: As also the *Historic* of *Mithridates*, King of *Pontus*, who was so much transported with the loue of *Hunting*, as that (according to *Farnesius*) by the space of seuen yeeres he tooke not the benefit of any house either in *Citie* or *Countrie* to lie in: by meanes whereof, hee so enabled and enured his body to sustaine all hardnesse, that afterwards he became a scourge and terrour to the *Romans*. And therefore this noble kinde of *Venation* is privileged from the title of an *iliberall Art*, being a *Princely* and *Generous Exercise*: but those only who vse it for a trade of life, to make gaine thereof, are to be marshalled in the ranke of *Mechanicks* and *iliberall Artisans*. The *Persians* expert *Coun-manders*.

As touching the number of examples of things pertaining to this noble exercise of *Hunting*, proposed for the first *Species* of *Venation*, I purpose to be very briefe, not in respect of their scarcitie, but becaue of the manifold imployments of the workman for the present, that he is not able to furnish mee with more. And hauing ended with them, I will proceed, according to order, with the other two *Species* of *Venation*, viz. *Hawking* and *Fishing*.

Ee 2

He

A Bugle or
Hunters
borne.



He beareth *Sable*, a *Bugle* or *Hunters Horne* garniſhed and furniſhed *Argent*. This *Coat-armour* is of very ancient erection in the Church of *Rewardine* within the *Forreſt of Deane* in *Gloceſterſhire*, and pertained to the *Familie of Hathewey* of the ſame place. But of latter times, the ſame *Horne* is borne by ſundry other *Families* of all *Counties* and *Countries*; and ſuch bearing is very ancient, as an ancient *Poet* witneſſeth, ſaying, *Antiquum & vetus eſt, alienum (Poſthume) lectum Concute:* —

*In the old world men were bold,
Of a young Cooke to make an old.*

Stagsheads
and bugles.



Reference.

Hee beareth *Argent* on a *Cheueron* betweene three *Stagges* heads couped *Sable*, as many *Bugles* ſtringed of the firſt. This *Coat* pertained to *Sir George Huntley* of *Frowceſter* in the *Countie of Gloceſter* Knight. Other *Coats* deriued from this noble exerciſe I might produce, as three *Dog-hooks*, borne by the name of *Mertingham*; three *Leaſhes* or *Slips*, by the name of *Hayward*: but theſe examples may ſtand in ſtead of the reſt. And hitherto are to bee referred *Togles*, *Hayes*, *Collers* for *Greyhounds*: of which laſt fort, I finde an *Eſcocheon* erected in the Church of *Newent* in the *Forreſt of Deane*, in a *Field Sable*, three *Greyhounds* *Collars Argent*, *Edged*, *Studded*, and *Tyrretted Or*.

3. Hawkes
Belles.



He beareth *Or*, on a *Feſſe Azure*, three *Hawkes* *Bells* of the firſt, by the name of *Planke*. This ſort of *Belles* is of no late inuention, but of great antiquitie, and in vſe amongſt the *Hebrewes*, whoſe *High Prieſt* had little *Belles* at the ſkirts of his vpper moſt garment, as appeareth *Exod. 28. 33*. And beneath vpon the ſkirts thereof thou ſhalt make *Pomegranats* of blew ſilke, and purple and ſcarlet round about the ſkirts thereof, and *belles of gold round about*: to ſhew that the attention and deuotion of Gods people muſt bee ſtirred vp by the miniſteris

of this moſt ſacred *Function*.

3. Lewres.



Hee beareth *Sable*, a *Cheueron Or*, betweene three *Lewres Argent*, by the name of *Prenne*. This *Coat* was quartered by *Sir Nicolas Arnold* Knight ſometimes of *Hineham* in the *Countie of Gloceſter*. A like *Coat* to this is borne by the name of *Lie*, and well accordeth with the name; for *Fawknery* vſe to deuote their *Hawkes* with caſting vp of this, as if it were ſome *Fowle*, and ſo they giue them a *Lie* for a *Truth*. And theſe two examples may ſuffice for the noble *Art of Hawking*. The next and laſt is *Fifhing*.

The

The *Skill of Fiſhing* is diuerſly exerciſed: viz. ſometimes with *Nets*, ſometimes with *Hookes*, otherwhiles with *Sammon-peares*, or *Fieles-peares*, and ſometimes with *Ginnes*, with *Puttes*, *Weeles*, &c. all which are found borne in *Coat-armour*; now firſt of *Nets*: Theſe are moſt vſually borne in *Armes* peece-meale, or in fragments, which are the ſame (if I bee not deceiued) which wee call in *Blazon*, *Frets*, becauſe the *French-men* call a *Net*, *Retz*, and by intermixture of language haue added thereunto the letter *F*. Theſe fragments are ſometimes borne ſingle, and otherwhiles manifold, as appeareth by theſe next examples.



He beareth *Gules*, a *Cheueron Ermine* betweene three *Maces Argent*, by *Sir George Belgrane* of *Belgrane* in the *Countie of Leiceſter*. Theſe are by ſome taken to be the ſame with *Loſenges*. A *Maſſon Armory* (ſaith *Sir Iohn Ferne*) is a representation of the *Maſſe* of a *Net*, ſignifying the *Beaver* thereof to haue bene moſt prudent, and politicke in the *Stratagem of Warres*, for that the *Field* is dedicated to *Mary*. The bearing of *Maces* therefore is of greater honour then many other *Charges* are, that in vulgar eſtimation are more

accounted of. Sometimes theſe are borne to the number of fix, viz. three, two, and one, jointly, without the interpoſition of any *Ordinarie*. Otherwhiles they are borne to the number of ſeu en coniunct, as in this next *Eſcocheon*.



Hee beareth *Gules*, ſeu en *Maces* coniunct; viz. ſeu en *Maces* three, three, and one, *Or*, a *Canton Ermine*. This *Coat-armour* pertained to *Henry Ferrers* of *Badſley* in the *Countie of Warwicke* Eſquire, a man very iudicious in matters of honour. Whereas *Leigh* ſaith that the *Maſcle* ought alwaies to bee ſquare, whether the ſame be void or whole; I hold, that if they bee *Maſſes* of a *Net*, as *Sir Iohn Ferne* taketh them to bee, then can they not in any caſe be whole, but muſt be euermore transparent and void: for if they bee ſolid, they may

better be reſembled to *Quarrels* of *Glaſſe*, or ſome other thing of maſſe and ſound ſubſtance, wrought euery way ſquare like a *Die*. From which a *Loſenge* is ſaid to differ, in that the ſame is longer one way then another.



He beareth *Sable*, a *Frette* of eight peeces *Or*, by the name of *Matrewers*. If in any *Coat* of this bearing there be found more then eight peeces, then (ſaith *Leigh*) you ſhall not need to number the peeces, but in the *Blazon* of ſuch *Coat-armours* you ſhall ſay, Hee beareth *Frette*. And as this is borne plaine, ſo is there example of the ſame borne *Engrailed*, as followeth.

He

Frette En-
grailed.

other as I doe heere passe ouer, because I labour to be briefe.

Fishing-
hookes.

Eeles-speares



such an action of desert, wherein both *strength* and *politicie* are conioined.

3. Weeles.



are to be rauenged all thofe, *Quorum lingua venalis est* (saith *Tully*) who sell their *tongue*, their *skill*, their *conscience*, only to get a *Fee* of their *Clients*. And thus much of *Arts Mechanicall* of the first and principall ranke.

SECT.

SECT. IIII. CHAP. XII.



AR T S *Mechanicall* of more necessary vse for the nourishing and preserving of Mans body, we haue propofed in the preceding examples; there yet reft other *Arts* of a second rancke, which tend rather to the embellishing & beautifying of *Natures* works, then to the necessary fupply of *humane* vies; yea some of them fuch as are rather *baites* to please the *fenfes*, then means to further mans good. Yet because the custome of times, and opinion of men, and a certaine curious and affected skill hath giuen esteeme and name of *Art* vnto fuch superfluous curiosities, we will not vterly paffe them by; the rather, because all of them being vfed with moderation, by vnderstanding them, and for good ends, they may deseruedly haue both approbation and commendation. The first of these, is the skill of *Cookery*, for the exquisite pleasing of the *Palate*: vnto which kind of men, some haue bene so addicted, that it is storied of a certaine *Prince*, that he propofed a great reward, to euery man, that should inuent a new conceited *Dish*: And the *Sybarites*, were famous in this kind, who bid their guests a yeare before the *Feast*, and so long were catering for dainties. It is a Proverb amongst the *Iewes*: *Qui multiplicat carnes, multiplicat vermes*: and most true is it, that he that daily feedeth his body, is but a *Cooke* to dresse meat for wormes. *Painting*, *Caruing*, and *Embroidering*, serue to please an other sense, and therefore is a more ingenuous delight: and in this kind some haue bene so excellent and renowned, as that they haue bene numbred amongst men of *admirable* wisdom; as *Apelles*, *Phidias*, *Polydorus*, and others, whose works haue deserued immortal reputation, and some of their *Master-peeces* haue bene prised beyond belief. All these haue sundry *Instruments*, which may be (and doubles haue bene) borne in *Coat-armour*; but because they are not vsuall I will referre them to each mans owne obseruation; and will giue instance in the last of this kind of *Arts* of delight, which we call, *Playing*; which comprehendeth either *Theatricall recreation*, or other *Games* whatsoeuer.

And forasmuch as their first institution was good, and that they are in themselves the commendable exercises, either of the *body*, or of *wit* and *invention*; be- and if there be in them any *euill*, it is not in them *per se*, but *per Accidens*; because they are abused by those that doe practise and exercise them; I haue thought good to annexe them vnto the same: such are *Tables-playing*, *Cheffe*, *Dice*, *Racket*, *Ballone*, &c. The things wherewith these *Games* are practised, are borne in *Coat-armour*, as by these examples following may appeare.



He beareth *Azure* three paire of *Tables*, *Argent*, bordured or, pointed and garnished within of the first, by the name of *Pegresse*. *Recreations* which are *Honest*, are as necessary for the *minde* which is employed in great affaires, and cares of importance, as *meat* is for the *Body* which is exhausted with daily *Labour*: and therefore of all men liuing, *States-men* and *Students*, are to be borne with, if they are more addicted to the refreshing of their *mindes* furcharged with meditation

dition, then other sorts of men. But the play at *Tables*, is not held so fitting for the *Female Sexe*, lesse thereby they learne to beare a *Man* more then they should.

A Fesse betweene three Cheffe rookes



Hee beareth *Azure*, a *Fesse* betweene three *Cheffe-rookes*, Or. It seemeth these were at first called *Rooks*, for being the defence of al the rest, and therefore they stand in the vntermost corners of the *Chessbord*, as *frontier Castles*. This is a game of noble exercise for the *minde*, as requiring much forecast and vnderstanding. King *William the Conquerour* was much addicted to this delight, and lost great *Lordships*, at this play. And indeed were it not too serious a recreation, and going beyond the nature of *Games*, it might well beleme a King, because therein are comprised all the stratagemes of *warre*, or plots of *Ciuilt state*.

A Cheuron betweene three Dice.



Hee beareth *Argent*, a *Cheuron* betweene three *Dice Sable*, each one charged with a *Cinque* of the first. This *Coat* is quartered by *Master Williams of Malton*. This is the game of *Fortune*, and *Fortunes Children*. The square, which alwaies falleth right howfouer it becait, is the *Embleme of Constancy*, but the vncertainty of the *Picks*, is the very *Type of inconstancy*, and *mutability*. He that laies his estate on the *Eies* of these *Dice*, will leaue a small estate for his owne *Eies* to looke on.

Reference.

To this *Chapter* may be referred all other *Games*; as the *Rasket*, and that of *Iacobus Medicus*, General to *Charles the fifth*, whose *Deuise* was a *Ball* with two *Balloones*, with this word, *PERCVSSVS ELEVOR*, *The harder I am stricken, the higher I Mount*. And this may serue for conclusion of all *Arts* and *professions* *Ciuilt*, whether *Liberall* or *Illyberall*, necessary or delictfull whatsoeuer.

SECT. IV. CHAP. XIII.



Hat manifold varietie of *Coat-armours* (consisting of things *Artificiall*) is borrowed from the feuerall *Dignities*, *Arts*, and *Exercises* of men of ciuilt life and condition, the foregoing *Traits* and *Examples* haue sufficiently declared. There now remaine such *Artificiall* as are in vse amongst men of *Militarie Profession*, with which we will shut vp this whole *Section* of things *Artificiall*. By things *Militarie*, I vnderstand all such as doe pertaine to the vse and exercise of *Martiall Discipline* and *Seruite*: whereof some doe serue for *Orders*, some for *Execution of Order*. Of the first kinde are those things which are for direction in *Marchings*, *Encampings*, *Arsings*, *Assaults*, *Retraits*, &c. and such are the *Banner-Royall*, the *Standard*, *Guidon*, *Pennon*, *Cornet*, &c. For albeit it be true

true, that *Leges silent inter Arma*, Lawes cannot be heard amongst clashing of Weapons; yet without certaine Lawes of *Discipline* and *Order*, it is impossible for any *Martiall Attempt* to be successfull. And therefore this is reckoned as *Hannibals* highest glory, that being *Captaine* of an *Armie* consisting of men of so sundry *Nations* and *Conditions*, hee notwithstanding kept them all vnder quiet *Discipline*: the want whereof hath commonly bene in cause, when any great designe hath prooued vnprosperous.

The valiant *Zisca*, being starke blinde, yet sitting in the midst of his *Armie*, whiles they were in any pitched *Field* with the *Enemies*, gaue such directions vpon all occasions, as that his *Armie* was euer *Victorious*. And *Cesar* was in this kind so fortunate, that he fought fifty pitched *Fields* with honour, wherein he alone surpassed the valorous *Marcus Marcellus*, who is said to haue been forty times saue one in the *Field*. And requisite is it in matters of so high nature, as are decided by warres, an exquisite care both in directing and obeying, should be obserued, because it hath often happened, that the neglect or mistaking of some one small circumstance, hath bene the ouerthrow of whole *Armies*, and al the *States* thereon depending. We will therefore first beginne with examples of those things, whereby this *Order* is preferred; whereof some are for *shew*, other for *sound*.



The *Field* is *Tupitiz*, three *Banners* disuelopped. Sol. Three *Banners* *Virgilius Solis* noteth this for the *Armes* of the *King*. *Virgilius* dome of *Baldastia*. Disuelopping is the proper terme for lopped, spreading or displaying of this *Martiall Ensigne*, as *Wyrley* noteth, in the life and death of the *Capitoll de Bur*, saying, *With threatening Axe in hand, I was at hand;*

And my disuelopped *Pennon* me before, &c. Very behouefull are these *Ensignes* for euery particular band of *Foot* and troupe of *Horse*, to the end they may know whither to draw together in expectation of

the command of their *Captaine* for the performance of all occasions; and that they may by thembe directed after any conflict or skirmish, whither to retire themselves without danger: they also serue for the manifest distinguishing of *Bands* and *Companies*. And by these they are al directed in their seruices, as a *Ship* is guided through the forcible and violent furies of the *Seas*, by the benefit of her *Helme* and a skilfull *Pilot* guiding the same.

The *Ensignes* that the *Romans* anciently vsed, were of diuers shapes; the *Eagle* fixed on the toppe of a *Pike*, was the chiefe: but that they had *Pennons* or *Flagges* also, appeareth by *Lazius*, who saith they were called *uexilla*, *uexillum*, from the *Sailes* of *Ships*, which they resembled, being so named, *quasi minus uelum*, as it were a little *Saile*.

Speares garnished with Penoncles.



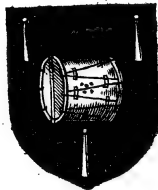
He beareth *Azure*, foure *Speares* in *Bend* garnished with *Penoncles* dexterwaies, countrely surmounted of as many other like *Argent*. This *Coate* is borne quarterly by *Lazarus van Schwendi*, a *Dutchman*. Theise *Penoncles* are made of certaine smal peeces of *Taffeta* or *Sarenet*, cut after the forme of a *Pennon*, wherewith *Martiall men* doe oftentimes adorne their *Speares* and *Launces*, which albeit of themselves they be things of no moment, yet doe they very often (like as also *Banners* doe) althow the *Enemie* through their continuall motion, foras-

much as they are euermore wafting and waucering in the winde, whereby they doe so occupy the enemies eies that it breedeth a terrour in the minde of their foes, through a conceiued opinion that those that come against them (being all troupes of *Horsemen* that vse this kind of *Speare*) are of a farre greater number then indeede they are, as *Witley* in his said Booke noteth, saying:

*To Cockerell ward we light into the way,
Where we behold the Foe-mates proud display
So many Banners wafting in the Aire,
They seemed twice the number that they were.*

These foresaid *Military Instruments*, serue for direction and order, to the *Eie*, and by shew; others there are which direct more distinctly by *Sound*; such as follow.

A Drumme Between three Drumme Ricks.



He beareth *Gules*, a *Drumme* in *Fesse*, betweene three *Drumme stikes* erected *Argent*. The *Drumme* is of frequent vse (with diuers Nations) in the *Field*. The *Partizans* for this purpose haue great *Kettle Drummes*, hollow within, and about them they doe hang little *Bells* and *Copper Rings*, all which sounding together doe make a noise much like a dead sound mingled with the braying and bellowing of a *Wild beast*. This *Instrument* as it serues for direction, so likewise is it of vse in drowning the fearefull cries of wounded and dying

men, lest that gaitly noise should daunt the hearts of the *Souldiers*. *Zifia* that renoued *Captaine* of the *Bohemians*, being sicke to death, willed his *Souldiers* to p'cke off his *skin* and make a *Drumme* of it, assuring them that when their *Enemies* should heare the sound of it, they would fly before their face.

A Cheueron engrailed betweene three Trumpets.



He beareth *Argent*, a *Cheueron* engrailed betweene three *Trumpets*, *Sable*, by the name of *Thunder*. This *Coat-armour* standeth in a *Glasse window* in *Saint Peters Church* in *Drogheda* in *Ireland*. God himselfe vouchsafed to giue direction to *Moses* for the making of this kind of *Instrument*, saying, *Make thee two Trumpets of silver of an whole peece shalt thou make the, that thou maiest use them for the assembly of the Congregation and for the departure of the Campe*. Num. 10. 12. And *Ibid.* 14. But

if

if ye blow an *Alarum*, then the *Camp* of them that pitch on the *East* part shall goe forward. *Ibid.* 5. If ye blow an *Alarum* the second time, then the *Host* of them that lie on the *South* side shall march, for they shall blow an *Alarum* when they remove. So that the found of the *Trumpet*, is but as the loud and far-reaching voice of the *Generall*: and though the *Trumpet* fight not, yet it doth more then many others, because it encourageth them to the fight.



Hee beareth *Azure*, three *Flutes* in *Bend* *Argent*. Three *Flutes* in *Bend*.

This *Instrument* seemeth to haue bene inuented, for the quiet settling and composing the *Souldiers* minds before the fight: and some such did the *Lacedemonians* vse, who (saith *Plutarch*) being ready to ioine battle, did first *Sacrifice*, and then all adorned with *Garlands* song a *Martiall Song*, their *King* marching with the whole *Army* in admirable quiet and composed order. But the *Sybarites* were not so happy in the vse of such *Musicke*; for themselves being altogether

giuen to wantonneffe and pleasure, all their *Gentry* taught their *Horses* to daunce at the found of *Musicall Instruments*; which their *Enemies* hauing notice of, being then in the *Field* and ready to ioine, they commanded a noise of *Musicke* in the front of the *Army* to sound; whereupon the *Sybarites* *Horses* fell all adauncing, and ouerthrew their *Riders*, whereby their enemies departed *Conquerours*. And thus much for *Instruments of Military Order*, either for *Eie* or *Eare*.

Unlucky practise of the Sybarites.

SECT. IIII. CHAP. XIV.



He next, are such things as serue for *Execution of order*, which is the final end for which *Militarie Profession* is instituted, viz. things for *propulsation* or *revenge* of *wrong*, or for foiling the *wrong doer* refusing to giue satisfaction to the party grieved: and as in the *Law*

Politique, so in this *Law Militarie*, *Execution* is reckoned the soule thereof. To the accomplishment of *Execution of order*, sundry sorts of weapons are requisite: some *Inuasue* or *Offensue*, others *defensue*; the one to protect our selves, the other to impeach our foes: and of these *Inuasues* will we speake in the first place; beginning with those which we call *Misilia*, such as are cast or forced by strength of hand, or sleight of *Imaine*, and after we will come to such as are *Manuall*, or managed with the hand.



He beareth *Argent*, a *Culuering* dismounted in *Fesse* *A Culuering*. *Sable*, by the name of *Leigh*. Before the inuention of *Gunnies*, many sorts of weapons aswell *Inuasue* as *Defensue* were deuised, which (saith *Munster*) by the space of euery hundred yeares haue admitted alteration twice or thrice, like as also the *Armour*, wherewith our bodies are coaered and fensed. But one saith, that it was the *Diuell* himselfe who inuented this heliish *Instrument*, for confusion of *mankind*. Indeece it was a *Monke*, some kinne to the *Diuell*, who first inuented

F f 2

uented Gunpowder: and I haue read, that the first founder of these huge great Peeces, was himselfe slaine with the breaking of one of them. A certaine Capitaine was wont to call the mouth of the great Gunne, *Hell mouth*, and said that he who trembled not when one of them thundred, did feare neither God nor the Diuell.

Chambers fired.



Hee beareth *Argent*, a *Cheueron Sable*, surmounted of another *Ermine* betweene three *Chambers* placed transfere the *Esccheon* of the second, fired proper, by the name of *Chambers*.

Whether the inuention heereof were behoueful and necessary; or (as others reckon it) most pernicious and diuellish; I will not take vpon me to dispute, but referre you to *Sebastian Munster*, lib. 3. of his *Cosmography*, where he maketh mention of *Bertholdus Swartz*, the *Monke*, that first deuised them, *Anno Dom. 1354*.

Murthering chaine-shot.



The *Field* is *Saphire*, three *murthering Chaine-Shots*, *Topaze*. This *Coat-armour* is borne by the *Right Honourable* the *Earle of Cumberland*, next to his *Paternal Coat*. Some haue thought these to be the heads of *Clubs* called *Holy water sprinkles*; other take them to be *Bals of Wild-fire*; I rather thinke them to be some *murdering chaine-shot*. *Amadeus* Duke of *Sauoy* gaue two *Stances* topt with *wild-fire*, with this word, *I A C T A E C R E S C I M V S*.

Ogresses or Pellets.



Hee beareth *Argent*, a *Fesse Sable*, three *Ogresses* or *Pellets* in *Chiefe Proper*, by the name of *Langley*.

To this head must be referred all other the appertinences of great and small *Ordinance*, as *Scorps*, *Ladders*, *Spunges*, *Flasques*, *Touch-boxes*, *Matches*, &c. *Ger. Leigh* making mention of *Roundles* giueth examples of nine sundry sorts of them each differing from other in name and blazon, according to their different colours, as for example.

If they be	1	Or,	They are reckoned	1	Beisants.
	2	Argent,		2	Plates.
	3	Vert,		3	Pomeis.
	4	Light Blew,		4	Heurts.
	5	Sable,		5	Pellets.
	6	Purple,		6	Golpes.
	7	Tenne,		7	Oren ges.
	8	Sanguine,		8	Guzes.
	9	Gules,		9	Torteaux.

These

These doe I heere name but *obiter* and not of set purpose, as if I intended to assigne vnto them in grosse the propriety of place vnder this head, but one-lie to shew how many they are in number, and what they doe betoken, knowing that each one of them must be reduced to their particular kinds, and not confusedly placed together.



He beareth *Argent*, a *Swepe Azure*, charged with a *Swepe* charged with a *Stone*, Or, by the name of *Magnall*. This was an Engine of warre, in fashion seeming like to that which the *Brewers* vse to draw water withall, and therefore we call it a *Swepe* as they doe. With this Engine they vied in ancient time to throw great stones into the *Townes* and fortifications of the enemy. Some such instrument did *Vzziah* King of *Ierusalem* vse among many others for the defence of the City against the assaults of the *Philistims*, as appeareth where it is said, *And he made very artificiall engines in Ierusalem, to be set vpon the Towers and vpon the corners, to shoot arrowes and stones, &c.* These are called *Engines* for the ingenious & witty inuention of them; wherein former ages were so exquisite, as that *Archimede* could draw vp the enemies *ships* from the water.



The *Field* is *Pearle*, three *Battering Rammes*, in *Pale*, *Battering Rammes*.

This was a warlike Instrument much vsed by the *Romans* when they besieged any *City* or *Hold*, with purpose to surpriseth them. Such an Engine (a-mongst diuers of her) did *Titus Vespasianus* erect against the *City of Ierusalem*, which were by *Iosephus* and his associats consumed with fire. Such is the force of this Engine, as that there is no *Towre* so strong or circuit of a *Citie* so spacious, but that if they resist the first brunt thereof, through often vse they will be subuerted.



He beareth *Ermine*, a *Crosse-bow* bent in *Pale*, *Gules*, *Crosse-bow* by the name of *Arblastor*, quasi *Arceus*. This *Instrument* *Military*, (saith *Polydor*) was first deuised by the *Cretians*. And in former ages was called in Latine *Scorpio*, and out of this they vied to shoote stones, as *Amianus Marcellinus* noteth, saying, *Et Scorpioes quocunq; manus perire duxissent, rotundos Lapides emibrabant.*

The

A Pheon on
a Canton.

The Field is *Argent*, two *Barres Sable*, on a *Canton* of the second, a *Pheon*, with the point downward of the first. This is the *Paternall Coat-armour* of *John Bingley Esquire*, Auditor of his Maiesties receptors in the *Exchequer*.

The *Pheon* is the head of an Instrument of the *Milfile* fort, which we call a *Dart*, the same being a long and light staffe headed after this manner, and having a thong fastned to the middelt thereof, for the more sleighty and strong forcing the same against the enemy to keep or annoy him a far off. This is called in *Latine* *Iaculum*, quia è longinquo iacitur: it pierceth speedily and maketh a large wound, by reason of the wide spreading barbes thereof. The bearing of *Pheons* is both ancient and commendable.

Three Barbed Arrow heads on a Cheuron.



He beareth *Vert*, on a *Cheuron Argent*, three *Barbed Arrow heads Sable*, by the name of *Kennis of Warwick*, *Glocest*.

And with these kinds of *Engines* may be ranked the *Hand-bow*, and *Arrowes*, which in former Ages have wone more glory to this *Kingdome*, then any other sort of *Souldiery* whatsoever; as the renowned victories obtained in *France* doe well testifie. And hitherto of *Missils*: we now come to *Mannall*.

Weapons *Mannall*, are so called, because they are *Manu* tantur, they are managed by the hand; when by the use of them we doe all faile our foes, or put away profered wrong, by encountering or grappling with them at handy strokes. Such are these that follow and their like.

Three Swords

Alexab Alex.
370.Ancient
formes of
wearing the
Swords.Terret. pag.
74.

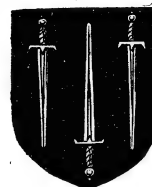
Hee beareth *Gules*, three *Swords* conioined at the *Pommels* in *Fesse*, their points extended into the corners of the *Esccheon Argent*, by the name of *Stapleton*. The *Galatians* in stead of ordinary *Swords*, used a kind of two handed or bastard long-sword which they fastned with chaines to their right sides. A like manner of fastning our *Swords* to our right sides was in use with our *Horsemen* in *England* in the time of King *Edward* the third, as may be seene by the great *Seale* then used. It is a reprochfull thing for a Knight, to bee disarmed of his

Sword in battle: Quia si gladio spoliaretur, omnem perderet honorem militie Privilegium.

He



on, which maketh the *Coat* differ from the *Blazon*.



Hee beareth *Azure*, three *Swords*, one in *Pale*, surmounted of the other two placed *Salvirewaies Argent*, their *Crosses*, *Pommels* and *Hilts*, all extended towards the three corners of the *Esccheon*, *Or*, by the name of *Norton*. The old *Britans* or *Anceflors* were wont to weare a short and broad *Sword*; so did the *Spartans* also, whom when one of their *Enemies* mocked for so curtaed a weapon, it was replied, that it was not so forth but it could reach into their hearts, as often as they met in *Field*. The *Cutter* hath varied from his instruction, which maketh the *Coat* differ from the *Blazon*.

Hee beareth *Sable*, three *Swords* in *Pale*, two with their points downwards, and the middlemost vp-wards, by the name of *Rawline*. There are besides these, diuers other formes of bearing of *Swords*, as three *Swords* points in point, in *Bend*, *Barre*, &c. I find another *Coat* of like *Charge* and *Name*, but diuersly borne from this. As by example appeareth in this next *Esccheon*.



The Field is *Sable*, three *Swords* in *Pale-barre*, their points towards the *Sinister* part of the *Esccheon Argent*, the *Hilts* and *Pommels*, *Or*, by the name of *Rawlyn*. As touching the invention of *Swords*, *Polydor Virg* saith, their use was found out by the *Lacedemonian*. The *Romans* in the *Saturnalian* feasts, amongst other exercises, used the game of *Sword-playing*, to the end that in time of peace they being accustomed to behold *Fighting*, *Wounds* and *Swords*, might be the lesse discouraged, when they see feats of *Armes* in the *Field* against the *Enemy*; and therefore the *Chieftaine* or *General* of the *Host* was to exhibit to the people a game of *Fence* or *Sword-playing*.



He beareth *Azure*, three *Launces* in *Bend*, *Or*, *Armed Argent*, by the name of *Carlowe*. It was a custome amongst the *Romans* when they did undertake any lawful warre, after deniall of restitution demanded of things unlawfully taken, or satisfaction for wrongs offered, that the *King of Herald* (to whom the denouncing of battell and defiance did properly appertain) should amongst other ceremonies, throw a *Speare* headed with *Iron*, imbrued with blood, and scorched with fire, into the *Soile* of that people against whom such warre was denounced; to notify unto them that they would feuerely prosecute them with fire and force for the wrong by them committed.

He

A cheuron
between 3.
Speares
heads.

He beareth *Sable*, a *Cheuron* between three *Speares* heads *Argent*, their points embred *Proper*, by the name of *Morgan*. *Alexander* the great, compared an *Army* without a good *Capitaine*, to a *Speare* without a strong head, for that as the shaft of the *Speare* could have little force without the head, though it be much larger then it, so the greatest *Army* can little abide without the foreguidance of a valiant leader.

Three Bills.



He beareth *Argent*, three *Bills* in *Pale*, *Sable*, by the name of *Gibbes*.

To this head must be referred all *Glaves*, *Partizans*, *Clubs*, *Polaxes*, and whatsoever other weapons of like kind, wherewith we doe either assaile or repulse our Enemies by encountering them at handy strokes. The browne *Bill* is a notable weapon for execution, and hath been of great use in *Military* seruices, but now neere antiquated, if not altogether, since the *Musket*, and *Caliver* haue come in use.

Three scaling
Ladders

He beareth *Sable*, three *Scaling Ladders*, in *Bend Argent*, by the name of *Shipborne*.

To this head must all other *Martiall Instruments* of these natures (that hitherto handled) be reduced, whether they pertaine to *Order* and *Direction*, or else to *Execution*; and bestowed vnder their particular Heads; according to the propriety of their severall kinds.

SECT. IIII. CHAP. XV.

Of weapons
defensive.

If weapons *Inuasive* or *Offensive* wee haue formerly discoursed: Now come wee to the handling of the other member, comprehending weapons *defensive*, borne in *Coat Armour*. Of these some doe serue for *defence* only, others serue both for *defence* and *habitation* of the former sort are such as next ensue and their like.

Three Esc-
cheons.

He beareth *Or*, a *Barrule* betweene two *bars gemmes*, *Gules*, three *escutcheons* *open*, by the name of *Gamolle*. This was the *Coat Armour* of *Alanus de Gamolle* Knight, that lived about the time of *Edward* the third King of *England*. By occasion of which name I am put in mind of a gentleman of the same name, but of a diuers Family, as may appear by his *Coat Armour*, the same being *Or*, three mallets *Sa*, of whom I find mention in an *Inquisition* taken, in the County of *Chester*, Anno 13. *Edward* 3. in hac verba Comperitum est, quod *Henricus*

Henricus Filippus de Gamoll tenet dimidium unius feodum in Storton, &c. From whom is descended *Edmund Gamoll Esquire*, one of the Aldermen of the City of *Chester*: whose endeuors and furtherance to the common wealth there, deserueth a memorable recordation, as well in respect of his particular actions, as the good example he shall leaue to after comers of like ment.



He beareth *Or*, three *Escutcheons* *open*, of the same *Or* and *Gules*, by the name of *Mouchenby*. A *Lady* of the same name, having a sonne entering into *Military* profession, at his departure gaue him a *Shield*, and therewithall vsed these words: *Fili, aut hunc aut super hunc*. Thereby admonishing him briefly, so to beare himselfe in battell, that either he should returne with victory bringing his *Shield* with him, or should valiantly die, and so be brought home dead vpon the same.

Touching signes in ancient times depicted vpon *Shields*, *Vegetius* hath these words: *Ne Milites aliquando in tumultu praelij a contubernaliis aberrarent, diuersis Cohortibus diuersa in scutis signa pingebant, Regi de Re militaria cop. 18. quae ipsi nominabant digmata, sicut etiam nunc moris est. Præterea in adverso scuto lib. 1. vniuersi, Militis literis erat nomen adscriptum, addito ex qua esset Cohorte, quæque Centuria.* These *Shields* are meere for defence; now will wee exemplifie such as are for defence and *habitation* also.



He beareth *Argent*, a *Clofe Helme*, *Gules*, by the name of *Kingley*. It was the manner of the *Romans* in their warfare to couer the *Habergions* and head peeces of those that were called, *Leuis armatura milites*, or *Light armed* Souldiers (whether they were horse or foot) with the skins of *Beares*: like as it was of the ancient *Grecians* to couer their heads with *Otters* skins in stead of *Helmets*; and both of them to one end, namely that thereby they should seeme to be more terrible and ghastly in the sight of their enemies, and their enemies being occupied in admiration of the strangeness of such habits, they might be the lesse able to attend their fight, and so (with more facility and lesse danger to themselves) be the more easily overcome.



He beareth *Argent*, three *Helmets* with their *Bouers* open, *Sable*, by the name of *Minier*. The bearing of the *Helmets* after these several manners (to wit) sometimes close *Bouered*, and other whiles with their *Bouers* open, haue their severall indentments; those of *action*, and these of *cessation*. So much briefly of their diuers bearing as for the present may suffice. Of the reasons of such their bearings, I shall haue occasion to speake hereafter more fully, when I shall treat of the Attchieuements of the particular state of dignities.

Three left
Gauntlets.
Panormitan.



Law of armes
in single
combat.
Iacob. Spigel-
ium in Armis-
umib.

Hee beareth *Azure*, three *Left Gauntlets*, *Or*, by the name of *Vane*. *Panormitanus* maketh mention of one *Duke Reynard*, who by a *Herald* sent a *Gauntlet* unto *Alphonfus* King of *Aragon*, and withall denounced him battell; who willingly accepting the same, demanded of the *Herald* whether he challenged him to fight with his *Army*, or in single combat: who answered, *Not with his Army*. Whereupon *Alphonfus* assigned a day, and place for the purpose, and came at the prefixed time, but the *Duke* failed. Such is the *Law of Armes*, in case of single combat, that the party defendant shall appoint the time and place for the performance thereof, as witnesseth *Spigelius* in these words: *Interdixit pronocato diem & locum Pr alij dicere.*

Three dex-
ter Armes.



He beareth *Gules*, three *Dexter Armes*, *armoured and Proper*, by the name of *Armstrong*. Well doe these *Armes* thus fenced agree with the name of the bearer; for then are the *Armes* best fitted for the performance of high enterprises, when they are thus fortified and made strong against all violent encounters: for by means hereof, the souldiers are so emboldened as that nothing can daunt them: in which respect men of former ages reckoned *Armor* the members of *Soldiers*, for that the use thereof is no lesse behouefull for military persons, then are their naturall members.

Three legs
enjoined.



Of furniture
for Horses of
seruice.

What they
bee.

The *Field* is *Ruby*, three *Legs*, *Armed Proper*, conjoined in *Fesse* at the vpper part of the *Thigh*, flexed in *Triangle*, garnished and spurred *T opaz*. In ancient time *Souldiers* that either had sold or otherwise lost their *Armor* by negligence, were (by a *Military Law*) punished with death, as he that runneth from his *Captaine*. Thus farre of *Military* furniture of defence, pertaining to Men. Now shall be touched such things as belong to *Horses* of seruice for the *Field*; though some of them are in common for other *Horses*. Of the first sort, are the *Shaffron*, the *Cranet*, and the *Bard*, whereof I find no particular examples of *Bearing* single and apart, but as they are borne coniuinct in the totall furniture of *Horses* for the *Field*, as shall hereafter in their due place be shewed. I will heere therefore set forth such as are of *Ordinary* and common use, as they are feuerally borne in *Escudoons* as followeth.

He



He beareth *Argent* three *Saddles* stirroped, *Sable*. Three *Saddles* is of great use for all sorts of horfemen, as well for ease in iournying, as for sure sitting, but most behouefull is the same for martiall men, that serue on horfback in the field; for that by the means thereof and of the Stirrops thereto affixed, they may be able to sustaine the shock of their aduerfary, as alfo the more forcible to incounter him.



He beareth *Or*, a *Bend Sable* charged with three *Horseshoes*, *Argent*, by the name of *Shoffwell* of *Suffex*.

To these may be added whatsoever other parts of the furniture of *Horses* fitted for the warres: As *Shaffles*, *Bits*, *Bridles*, and such other like tokens; whereby is signified restraint of liberty, or seruile subiection, as appeareth where it is said, *After this now Dauid smote the Philistims and subdued them, and he tooke the bridle of bondage out of the hand of the Philistims.*



The *Field* is *Gules*, a *barded Horse Passant*, furnished at a *Barded Horse*.

A *Horse* thus furnished is fitted and prepared for the use of a Souldier of that fort which we call *Cataphracti milites*, or men at *Armes*, of whom I shall make mention in the next *Escudoon*. Not much vnlike this is the *Caparison* wherewith we use to set out our *Horses* prepared for the *Tilt*, in our ioiful *Triumphs* of peace. I read that it was a custome amongst the *Romans* (as well in their lesse as greater *Triumphs*, that no man (but of speciall merit, were thereto priuiledged) might meet or accompany him that triumphed on horfback, but altogether on foot, which custome was of long time obserued amongst them.



The *Field* is *Gules*, a *Chenabier* armed at all points, a *Chenabier* cape a pee aduancing his sword above his head *Argent*, Armed at all points.

In former times these were certaine Souldiers strongly armed in Steele, are were called *Cataphracti Equites*, as much to say, as horfemen armed, a *Cape a pee*, habited

habited with Habergions, which were either Coats of Maile or of Plate, and differed much from those that we call *Lewis Armatura Militis*, in respect of the ponderous waight of their furniture, whereby both themselves and their Horses were the better inabled to receiue the shooke and strong encounter of their enemy. Whose Armor were a Sallad or head peece, their Shield, Greaves and Brigantines, all of Brasse, their Bassenets or Sculles, speares and swords, like those in vse with footmen. Such was the force of these *Cataphracti milites* (or as we call them, men mounted vpon *Barded Horses*) as that they were able to endure the brunt of the enemies, and did oftentimes reparaire the forces of the trembling and distrustfull Armies.

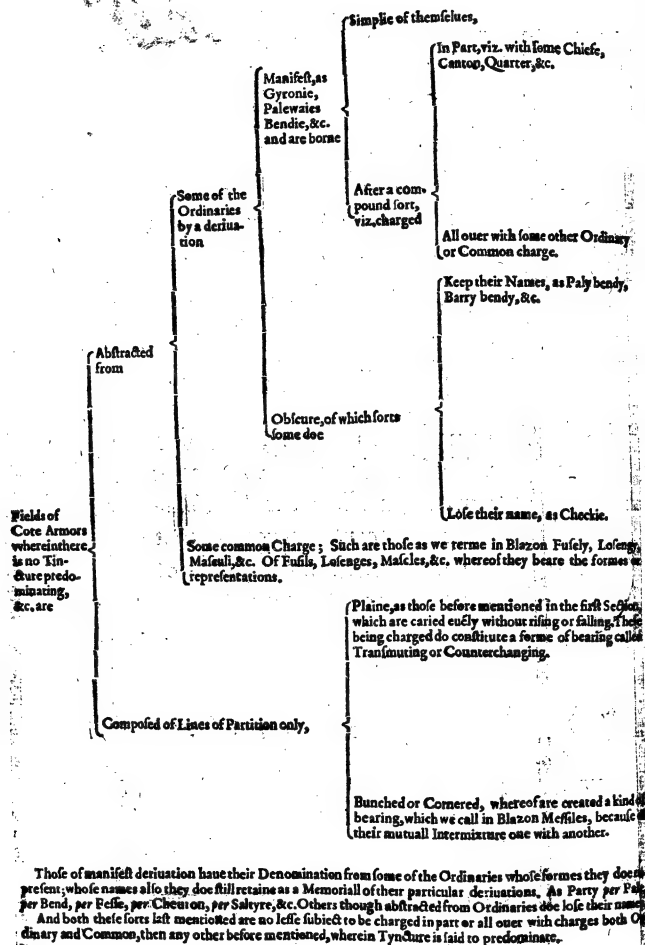
Thus haue I in this one Section runne ouer this whole Chaos of things *Artificiall*, which I haue so compendiously set downe, considering the infinit variety of things incident vnto Arts of all sorts, as that any iudicious Reader will rather approue my breuity therein, then concurre in iudgement with that rash and vnaduised Censurer of this book, who (before it was in Presse) sought to lay this asperion on it, that it was wholly stuffed with *Superficials of things Mechanicall, &c.* Which calumny needs no other refutation, then the view of that which here presents it selfe to all mens scanning.

The end of the fourth Section.



*Simplicitas formæ Antiquitatis
nota.*

THE Fift Section comprehendeth *Examples of Coat-Armors*, hauing no *Tincture* predominating in them, shewing withall their sundrie *formes of partition*, as also of the *Transmutations* or *Counterchangings*, that are occasioned by reason of those *Lines of Partition*.



SECTION. V. CHAPTER. I.



Ating furnished the former Section treating of *Coat-armours* formed of things Artificiall, in which there is *tincture* (that is to say, *Metal, Colour, or Furre*) predominating: I will now (*secundo vultu*) proceed to give Examples of *Coat-armours* having no *Tincture* predominating in them; these are formed of fundry sorts of lines of *Partition*, occasioning oftentimes *Transmutation & Counterchanging*.

Coat-armours having no *Tincture* predominating in them, are such as are so composed and commixt of two colours, as that neither of them doe surmount other. Such are these that follow and the like, which are formed of lines of *Partition* only.

In giuing Examples of these formes of *Bearing*, it is requisite that I begin with those which consist of *single-Lines* of *Partition*. And then proceed to such sorts as are formed of *manifold Lines*. As in example.



He beareth *Parted per Pale, Argent* and *Gules*, by the name of *Walgrane Suff*. Parted per Pale.

Such *Coat-armours* as are formed only of lines of *Partition* doe (generally) yeeld testimony of an ancient family, as *Hieronymus Hennings* in his *Genealogies* noteth (vpon the *Coat-armour* of the noble race of the *Ranzauy*, which is borne parted after this manner, though of different colours) in this Distichon:

Forma quid haec simplex? simplex fuit ipse vetustas:

Simplicitas forma stemmata praesentat.

What meanes so plaine a Coat? times Ancient, plaine did goe:

Such Ancient plainnesse, Ancient race doth plainly shew.

After this manner may two *Coat-armours* of distinct families be conioined into one *Escucheon*, as shall be shewed hereafter in place convenient. Hiero. Hennings.



He beareth *parted per Fesse Or*, and *Azure*. These *Armes* doe pertaine to the family of *Zuffo* of *Venice*. After this manner also (saith *Leigh*) may severall *Coats* of distinct families be borne ioinly in one *Escucheon*. The consideration whereof shall appeare hereafter in the last Section of this Book, where I shall treat of *Marshalling* diuers *Coat armours* together. Parted per Fesse.

Parted per
Bend.

He beareth parted per Bend Or, and Vert by the name of *Hawley*. In this and the former I give the preheminance in Blazon to the *Metal*, not only in respect of the *dignity* thereof, but also and especially for that it occupieth the more eminent and *honorable part* of the *Escudo*, which is the *Chiefe*. For otherwise the *right side* hauing precedence of the *left*, might haue challenged the first place in Blazon alio.

Parted per
Cheuron.Of a mani-
fold line.

med of a mixt kind.

He beareth parted per Cheuron Sable and Argent by the nam of *Aston*. These foresaid *Coats* thus halfe in *Tincture*, are of much better esteeme, then the *apparel* worne by those brethren in *Flanders*, who hauing a *parent* to their *father*, and a noble Lady to their *Mother*, did weare their vpper garment one halfe of *country Russet*, the other of *cloth of gold* for a monument of their mothers matchlesse march. So much of Armes confiting of *single lines* of *Partition* both perpendicular and transuerse. Now follow Examples of such as are for-

Parted per
Croffe.

Leigh.

Manner of
Blazoning.

He beareth parted per Croffe Gules and Argent. This *Coat-armour* pertaineth to Six Henry Cook of Broxborne in the County of *Hertford* Knight, late Cofferer to his Maestie.

Leigh holdeth that this sort of *Bearing* is not otherwise Blazoned then *quarterly*. But (in my conceit) when this composition consisteth *meerly* of *metals* and *colour*, or of any the before mentioned *Furres* and *colour*, without any *charge* occupying the *quarters* of the *Escudo*, such *Bearing* is more aptly Blazoned as above:

but if they be charged, then I hold it best blazoned *quarterly*.

Parted per
Pile.

He beareth parted per Pile in Point Or, and Sable. Only the *Pile* part of this *Coat* may be charged (saith *Leigh*) and no other part thereof, and that (saith he) may be vsed as one only *Coat*. And if it be charged, you shall leaue the *field* vtold. In this *Coat* the *Pile* hath the preheminance: for if the *Escudo* were made after the antique fashion, you should see very little of the *field*.



He beareth parted per Saltire Ermine and Gules, by the name of *Refswold*. This (according to *Leigh*) may be good Armory if all the four pieces be charged with some thing quick or dead; but it is better (saith *Leigh*) he) if it be charged but with two things of one kind, and that especially vpon the *Gules*: But best of all it is to haue but one only *quick thing* all ouer the *field*. An example of which last bearing, shall be giuen hereafter in his due place.



He beareth parted per Gyron of six pieces Ermine and Parted per *Azure*. The most vusual manner of *Blazon* is to begin Gyron. at the *dexter corner* of the *Escudo*. But in this *Coat* I begin with the middle part, *Quia medium est locus honoris*; as also in respect that the middle part doth occupy the most part of the *Chiefe*, and the *Azure* but the *Cantells* thereof. *Gyrons* may be borne to the number of twelue, as hereafter shall be shewed. Proceed wee now to *Coats* of this kinde, charged in part, as in these next.



He beareth parted per Fesse, Gules and Ermine, a *Pile* of five points Argent, by the name of *Betfield*. Of these formes of bearing I will not produce many examples, because their vse is common: onely I purpose by a few to make knowne my meaning touching the different manner of Charging of *Coat-armours* in part and all ouer, that so they may be manifestly discerned to bee of different kinds, and likewise auoid their confused mixture.



He beareth quarterly per Croffe, Gules and Or a Croffe flory, on the *Dexter quarter*, Argent. This *Coat-armour* pertaineth to *Middleton* of *Middleton Hall* in *Leicestershire*, who married *Anne* sister to *Thomas Greue* Esquire for the body to King *Henry* the tenth; by whom he had a daughter married to *John Harwell* of *Wotton* Esquire, whose daughter *Anne* was wife to *James Clifford* of *Frampton* vpon *Suwerne* Esquire, Grandfather to *James Clifford* Esquire now living.

H h

The

A Gyronny
of 8. peeces.



The bearer heereof hath for his *Armoriall Ensignes* Gyronny of eight peeces *Azure* and *Or* a *Canton Ermine*. This *Coat-armour* pertaineth to the Family of *Okan*. Besides these examples of Gyrons formerly given, you shall finde others that doe beare Gyronny of ten peeces as in the *Coat of Grolly*, who beareth Gyronny of tenne peeces *Argent* and *Sable*. And that of *Basingborne* which beareth Gyronny of twelue peeces *Verry* and *Gules*.

A Gyronny of
six peeces,
with three
Nigroes
heads.



Hee beareth Gyronny of six peeces *Sable* and *Or*, three *Nigroes* heads coupéd *Proper*, by the name of *Callarde*. Otherwise may you *blazon* thus: Gyronny of six *Sable*, and *Or*, three *Nigroes* heads coupéd of the first. *Coats* consisting of Gyronnes are of old *Blasners* termed *Counter-joined*, for that the Coines or corners of their contrary or different *Colours*, doe all meete in the *Center* of the *Shield*. Therefore *Coat-armours* of this forme of bearing were anciently thus *blazoned*, *Portat Arma contra contracoïnata*.

Astouching such *Coat-armour* of partition as are *Charged* all ouer, these few examples may suffice.

Three Ea-
glets.



The *Field* is parted *per Pale*, *Ruby* and *Sapphire* three *Eagles Pearl*. This *Coat-armour* pertaineth to *St. Edward Cooke Knight*, *Lord Chiefe Justice* of his *Majesties* Court of *Common Pleas* at *Westminster*.

I doe *Blazon* this *Coat-armour* by precious stones, in respect the bearer hereof is established by his rare vertues and approved loyall seruices done to *Queene Elizabeth* that late was, and to the *Kings* *Majesty* that now is; as also in regard of his so many learned and iudicious workes publicly manifested in sundry volumes extant, and approved by men of best iudgement in that kind.



He beareth parted *per Bend*, *Sinister Ermine* and *Ermines*, ouer all a *Lion Rampant* within a *Bordure Ingrailed Or*. This *Coat-armour* pertaineth to *Edward Jones* of *Gorthkenan* in the parish of *Ellanauire* *disfranchis* in the County of *Denbigh*, as the *Paternal Coat* of that Family.

The



The *Field* is quarterly *per Croffe*, *Topaz* and *Ruby*, ouer all a *Bend Verry*, *Pearle* and *Sapphire*. This *Coat-armour* appertaineth to the *Right Honourable* the *Earle of Dorset*; whose mind truly seasoned and beautified with *Learning*, *Religion*, and all other *Noble qualities*, doe promise great hopes that his ripper yeares will proue as *Honourable* and behouefull to his *Country*, as his now yonger yeeres are studiously employed in the pursuit of all *Heroicke vertues*.



He beareth party *per Saltire Bismine*, and *Sable a Li- Parted per on Rampant Or*, *Armed and Langaid Gules*, borne by *Saltire*.

the name of *Grafton*. *Iohannes Peronius*, *Nauderus*, *Paradine*, *Polpian*, *Gerard Leigh*, and others, both ancient and moderne writers, altogether allow the *blazon* of this *Coat-armour* to bee party *per Saltire*, as afore. Some others (whose conceit heerein I utterly dislike) whether nicely or ignorantly, haue endeauored to *blazon* this *Coat Gyronny* of foure, or of foure peeces. But mine opinion is confirmed with that of the said former writers, alleged to be the seventh partition *per Saltire*, without any terme of *Gyronny* at all. The ancestors of this Gentleman enioyed a large reuenue in Lands in the City of *Worcester*, and in *Grafton*, *Flisford*, and *Pendock* in the County of *Worcester*, as other Lands in the County of *Stafford*, as appeareth by a Deede (which I haue seene) dated in *Iune An. 29. Henrici 8.* But at this day disperfed into strange hands. Neuertheleffe I wish vertue her due reward; then shall not this bearer (a true louer of *Armes*) depart empty handed.

As these last mentioned *Coats* are framed of straight lines of partition, so shall you find others composed of sundry lines before spoken of, in the beginning of the second *Section* of this Booke, aswell of those forts that I call *Cornered lines*, as of those that are *Bunched*. And as these last handled doe vterly exclude all mixture of the *finctures* whereof they are formed, by reason of the straightnes of the lines wherwith they be diuided: so contrariwise those *Armes* that doe consist of those other sorts of lines, doe admit *partition* and *mixture*, of one colour with another, for which cause they are termed *mixt*, as *misfendo* of mingling; to whom I will referre yet some *Coats* of that kinde, for that he hath exemplified them at large in the *Section* of *Armory*.

SECT. V. CHAP. II.



IN the former Chapter, are comprehended such *Coats armory* as consist of single and manifold lines, aswell *Charged* as *Simple*. Now (shall be handled such other kinds of *Bearing*, which albeit they consist of lines of partition, as the last spoken of do, yet (by reason of the variable apposition of some one or moe lines of partition) they do constitute another forme of bearing, & receiue also a diuers denomination.

H h 2 on,

Counter-
changed
what
Resemblance.

2 Sam. 13. 48

Gen. 7. 3.

Judg. 5. 30.

on, being called *Coats Counter-changed* or *Transmuted*. All which shall briefly, yet plainly appeare by the few examples following.

Counter-changing or *Transmutation* is an *Entermixture* of severall *Metals* or *Colours*, both in *Field* and *Charge*, occasioned by the apposition of some one or more lines of partition. Such *Coat-armours* may be fitly resembled to the *partly coloured Garments*, so much esteemed in ancient time, as they were held meete for the daughters of *Kings* during the time of their virginity. So wee reade of *Thamar* the daughter of *King David*: *Erat induta tunica versicolore, sic enim vestiebantur filiae Regis virgines pallis*: and so wee reade that *Ioseph*, the speciall beloued sonne of *Israel*, was by his father clad in a *Coat of diuers colours*. Touching the high estimation of which kinde of garments, we finde, where the mother of *Sisera*, discoursing with her *Ladies* touching her sonnes ouerlong stay after his battell against the *Israelites*, said, *Partiuntur pradam, puellam unam, imo duas, in personam quamcumq;: prada versicolorium est Sisera, prada versicolorium Phrygionicum opus, &c.* Bends (saith *St. Iohn Ferne*) or any other principall Charges, Ordinary, may be parted of two colours or more. And such bearing is no novelty in *Armes*, but are as ancient as the *Norman Conquest*, and before, so as they are both Honourable and Ancient, Of which sort of bearing you shall in part see in these next ensuing *Escutcheons*.

Three Roundels counterchanged



Ferne pag. 203

The Field is parted per *Pale*, *Topaz* and *Ruby*, three *Roundels Counter-changed*. This was the *Coat-armour* of *Abbot Earle of Worcester*, that lived in the time of *King William Rufus*. Such *Bearing* doth signifie a stout resolution of the bearer to vndergo with patience and manly courage the bitterness of all times, and the sharpness of all darts, be they neuer so punitiue, or full of change: as he saith; *Dixerunt in Scuto colorum transmutatio, designat latorem omnem colorum ac temporum amritudinem cum magnanimitate preferre voluisse.*

12. Guttres counterchanged.



Note.

The Field is parted per *Pale*, *Or*, and *Vert*, 12. *Guttres* or *Drops* in *Pale*, *Counter-changed*, by the name of *Goutte d'ore*. Whose Family hath bene of ancient continuance within the *Forrest of Deane*, and *County of Gloucester*, and were men of great possessions in the same *Forrest*. Their *Patrimony* is now transferred into the generous Family of *Baynam* of *Clarendon*, who now quartereth this *Coat* by the match of the heire general. As touching the *Blazon* of this *Coat-armour* it is in your election, whether you will giue it the *Blazon* above mentioned, or attribute vnto them their proper termes (according to that which hath been formerly deliuered touching this sort of Charge) saying, The Field is parted per *Pale*, *Or*, and *Vert*, fixe *Guttres*, de *Olive*, and as many de *Or*, *Paleways*.

He



He beareth parted per *Pale*, *Argent* and *Gules* a *Bend* ^{A Bend counterchanged.} *Counter-changed*. This *Coat* pertained to the famous and learned Poet *Geffrey Chaucer* Esquire, whom *Leeland* and others suppose to haue bene borne at *Woodstocke* in *Oxfordshire*: but some gather by his words in the *Taustment of Lowe*, that he was borne in the City of *London*, though his education and abode were in *Oxford* and *Woodstock*, in the eighth yeere of *King Richard* the second. This prince of *English Poets* was *Comptroller* of the *Customs house* in *London*, as *Thomas Speght* in his Additions to the works of *Chaucer*, noteth: and to this most learned of Poets, the most learned of *Antiquaries* applieth those verses:

his Additions to the works of Chaucer, noteth: and to this most learned of Poets, the most learned of Antiquaries applieth those verses:

Hic ille est, cuius de gurgite Sacro, &c.
Lo this is he, from whose abundant streame diuine,
Our Poets drinke their fits, and draw their fancies fine.
And being now to high Parnassus top aspired,
He laughs to see the Rout below with clymyng tired.



He beareth parted per *Fesse*, *Gules* and *Argent*, a *Pale* ^{Pale counterchanged.} *Counter-changed*, by the name of *Lanier*.

To thefe will I adde for a conclusion of this sort of bearing, an *Italian Coat* of rare yle, viz. *Paleways* of six *Argent* and *Gules*, on a *Chief* as the Field is many *Crestsants*, all *Counter-changed*, by the name of *Sileto*.



He beareth parted per *Chevron* unde *Sables* and *gold*, ^{Three Panthers heads erased counterchanged.} three *Panthers heads* ^{Three Panthers heads counterchanged.} *erased counterchanged*, by the name of *Smith*, of old *Buckenham* in *Northampton*. Some Authors are of opinion that there are no *Panthers* bred in *Europe*, but in *Africa*, *Libia*, and *Mauritania* they are plentifull. The *Panther* is a beast of beautifull aspect, by reason of the manifold variety of his diuers coloured spots wherewith his body is beset, and as a *Lion* doth in most things resemble the naturall *Lion*, so doth a sort doth the *Panther* of a woman. It is a beautifull beast, and fierce, yet very naturall and louing to their kind, and will defend them with the hazard of their owne liues, and if they misse, they bewaile their losse with lowd and miserable howling.

SECT.

SECT. V. CHAP. III.

Armes abstracted from ordinaries.



Here are certaine other kinds of *Bearing* of *Armes*, hauing no colour predominating, and are named of the seuerall things from whence they are *deriued*; for such are abstracted either from *charges Ordinary*, or *Common*. Of the first sort, are such, as being deriued from some of the *Ordinaries* intreated of formerly, haue their deriuation either *Manifest*, and doe keepe their name, or else *Obscure*, and do lose their name.

Those are said to haue a *Manifest* deriuation, whose *Originall* is apparently discerned to be abstracted from some of the said *Ordinaries*, as from *Pale*, *Bend*, *Fesse*, *Barre*, &c. Such are these that follow, and their like.

Pale-waies of six pieces.

name of *Symbarbe*.

He beareth *Pale-waies* of six pieces *Or*, and *Azure* by the name of *Gournay*. Were it that some of the Lines of *Partition* before mentioned were added vnto *Coat-armours* of these kinds, you should see a strange *Metamorphosis* ensue thereupon, if withall you doe varie the colours counterly. For so much will they differ from themselves, as that they may be thought fitter to be ranged with those last handled, then with these. Hereof I will giue you one example for all, viz. *Pale-waies* of six parted *per Fesse*, all counterchanged be the

Barre-waies of six pieces.



He beareth *Barre-waies* of six Pieces *Or*, and *Azure*, by the name of *Constable*. These were anciently the armes of one *Fulco de Oyry* a noble *Baron* of this realme, whose daughter and heire, the auncester of these *Constables* had married, and bore the Armes of the said *Fulk*, according to the vusual custome of that age.

Bend-waies of six pieces.



He beareth *Bendy* or *Bend-waies* of six *Azure* and *Argent*, by the name of *John de Saint Philbert*, he was a noble Knight, and liued in the time of King *Edward* the third. This is an ancient family in the country of *Norfolk*, and haue matched with diuers houses of good note, as well in the same country as elsewhere.

Note, that these and such others are no lesse subject to charging both in part and all over, then those last exemplified, as by the ensuing examples is apparant.

He



He beareth *Pale-waies* of six *Or* and *Azure*, a *Canton Ermine*, by the name of *Shirley*, a very ancient gentleman of this kingdome, and descended from *Henry* sonne of *Sewallus*, that liued in the time of King *Henry* the first, and held of him five Knights fees in the County of *Darby*.

Pale-waies on a Canton.



He beareth *Barre-waies* of six pieces *Or* and *Azure*, a *Bend Gules*, by the name of *Gawnt*: these were the Armes *Barre-waies* of *Gilbert de Gaunt* Earle of *Lincolne*, a very noble and worthy family which came in with *William* the Conqueror to aid him being his wiues kinsman, and descended from the ancient Earles of *Flanders*.

Barre-waies on a bend.



He beareth *Pale-waies* of six pieces *Argent* and *Azure* on a *Bend Sable*, a *Sword* of the first, by the name of *Alexander*, alias *Sanderison*, of *Biddick* within the *Bishoprick* of *Durham*, which is as much to say as *filius Alexandri*. A like *Coat-armour* doe I find borne by the same name, which is thus blazoned, *Pale-waies* of six *Argent* and *Azure*, a *Bend Gules* charged with three *Adulles*, of the first.

Pale-waies on a bend.

SECT. V. CHAP. IIII.



Auing giuen examples of *Coats* abstracted from *Ordinaries* by a manifest deriuation: Now followeth in order to speak of such as haue their deriuation from them after a more *Obscure* manner, as in example.

Of such as are deriued after an obscure manner.



The field is *Paly-bendy Topaz* and *Diamond*. Here you *Paly Bendy*. see that this *Coat-armour* is composed of a kind of mixture of two *Ordinaries* of seuerall kinds, to wit of *Pales* and of *Bends* borne one ouerthwart the other, for which cause the same is termed *Paly-Bendy*, a name not vnfitly appropriated to such *Bearing*, in respect that the participation thereof is no lesse significantly exprest thereby, then by the selfe demonstration of the *Coat*.

He

Barry bendy.



single sort of Bearing,

He beareth *Barry Bendy Gules* and *Or*, by the name of *Holland*. This, saith *Leigh*, is continually of eight pieces, and is properly so called without other name.

This shall suffice for *Coat-armours* having an obscure derivation from some of the *Ordinaries* and doe keepe their name. Off such as do lose the name of the *Ordinaries* whereof they are composed, find only one sort, which is *Checky*. And this form of *Bearing* is also chargeable both in part and all over, as shall appeare by these next examples, wherein I doe omit to exemplifie the because the same is manifestly and vniuersally knowne, but will explaine the compound only as followeth.

Checkie with a Chief.



He beareth *Checkie Argent* and *Azure*, a *Chief Gules* by the name of *Palmer*. This sort of composition (if you doe well obserue it) is abstracted from *Pallets* and *Barrulets* commixt, yet doth it not participate either of the one name or the other, but is termed in *Blazonne* *Checkie*. As this *Coat* is charged in part, so are there others also of the same kind that are charged all over, as in this next example.

Checky charged all over.



Hee beareth *Checky*, *Or* and *Azure* on a *Bend Gules* 3. *Leopards Rampant* of the first. This *Coat* pertaineth to the worthy Family of *Clifford* of *Frampton* vpon *Seuerne* in the County of *Gloucester*, being a Branch of the right Noble Stemme of the *Earles* of *Cumberland*.

Concerning *Coat-armours* having no colour predominating, and are deriued from *Ordinaries*, that which hath bene spoken is sufficient: I will now conclude with one example of such as are abstracted for *Common Charges*, viz. from *Fusils*, *Masles* and *Lozenges*, which being borne all over the *Field*, are termed in *blazone*, *Fusely*, *Lozengely*, *Masculy*, that is *Fusil-waies*, *Lozeng-waies*, *Mascul-waies*. These also are found *Charged*, and that all over, as in this next example.

The



The *Field* is *Fusile*, *Ermine* and *Sable*, on a *Chief* of the second three *Lilles*, *Argent*. These *Armes* are belonging to *Magdalene Colledge* in *Oxford*, which was founded by *William Wameflete*, Anno 1459. sometimes *Bishop* of *Winchester*.

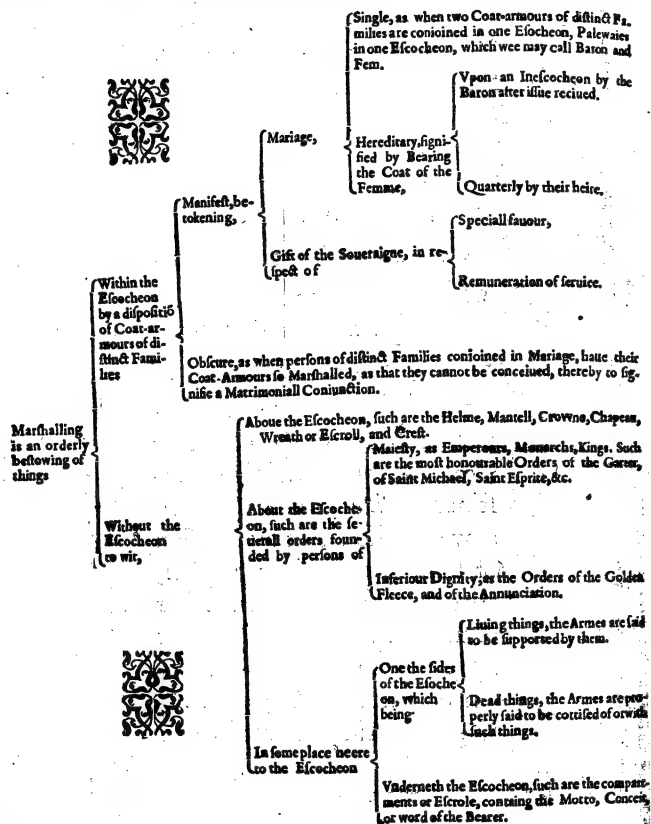
Io. Buddenus (in *Wainflets* life) affirmeth his name to bee *Patten*, of which Family this is the paternall *Coat*. And that he honoured the same with this *Chief* to acknowledge his education in the *Colledge* of *Eaton*, to which the *Lilies* doe belong. His words are these, *A parentibus* (saith hee) *accepit huius vitæ usuram, Collegio Iecus & dignitatem, utriusque pro eo ac debuit respondendum fuit. Gessit idcirco in eodem Clypeo utriusque insignia, Rombos cum Lilijs.*

And thus briefly concluding this fifth *Section*, comprehending examples of *Coat-armours* having no *Tincture* predominating in them, and withall shewing their sundry formes of *Partition*, *Transmutation*, and *Counter-changings*. I will addresse my selfe to the sixth and last *Section*.

The end of the fifth Section.



I i



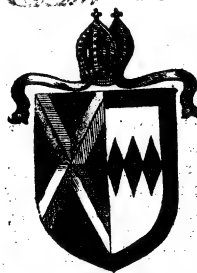
SECTION VI. CHAPTER I.



From our first ingresse into this Book, hitherto hath been handled at large the first part of the Division of this whole worke, vnder been hitherto the generall Head of *Blazoning*; wherein haue been confined and illustrated Examples of the diuers and variable kinds of Bearing of all manner of Coat-armours, of whatsoever substance, forme, or quality consisting, together with the generall and particular rules in their proper places, for the better instruction of the regardfull reader. It now succeedeth in order to explaine that other generall Head (being the second part of that first diuision) termed *Marshalling*. Which terme I am not ignorant of how far extent it is, not only in ordering the parts of an Armie, but also for disposing of all persons and things in all solemnities and celebrations, as Coronations, Interviues, Mariages, Funeralls, Triumphs, and the like, in which the office of an Herald is of principall vse for direction of others, and therefore his learning judgement and experience ought to be able to direct himselfe in so weighty affaires. But that noble part of *Marshalling* is so absolutely already performed by the industrious pen of the iudicious Master Segar, now Garter and principall King at Armes, in his book of *Honor Military and Ciuill*, as that it were but arrogancy ioynd with ignorance for me to intermeddle in an argument so exactly handled: neither is here my purpose other, then to confine my selfe to Armory only, and so far only to speak of *Marshalling*, as it concernes Coat-armours. This Marshalling therefore is an orderly disposing of sundry Coat-armours pertaining to distinct families; and of their contingent ornaments, with their parts and appurtenances in their proper places. Of these things, some haue their place within the Escutcheon, some without: and of those within the Escutcheon, some haue their occasions obscure, other some manifest, as are those whole *Marshalling* (according to ancient and prescript formes) do apparently betoken either Marriage, or some gift of the Soueraigne. Such as betoken Marriage do represent either a match single or Hereditary: By a single match I meane the conioining of the Coat-armours of a man and a woman, descended of distinct families, in one Escutcheon Pale-wise, as by examples following shall appeare. And this forme of *impaling* is diuers according to the feuerall functions of persons, whether Ecclesiasticall or Temporall. Such as haue a function Ecclesiasticall, and are preferred to the high honor of Pastoral Iurisdiction, are reckoned to be knit in nuptiall bands of loue and tender care to the Cathedral Churches, whereof they are superintendents, in so much as when a Bishop deceaseth, *eius Ecclesia dicitur viduata*. And therefore their Paternall Coat is euermore Marshallled on the left side of the Escutcheon, giuing the preheminance of the right side to the Armes of their Sea, ob reuerentiam dignitatis ecclesiasticae, for the honor due to Ecclesiastick dignity: as also in respect that the Armes of such feuerall sees haue

have in them a kind of *perpetuity*, for that they belong to a *Personall body*, which never dieth. An example of such *impaling* is this which followeth, and this manner of *Bearing* we may aptly call *Baron and Femme*.

Baron and
Femme
ecclesiastical
call.



Ru'e.

How to
know the
right and
left sides of
the Escoc-
cheon.

The reuerend father in God James Mountague, Lord Bishop of Bath and Wells, and Dean of this Maiesties Chapell, beareth two Coats *impaled*. The first is *Argent* quarterly quartered *Or*, viz. *Argent* for the *Armes* appropriated to his *Episcopall See*, conioined with his *Paterne Coat*, viz. *Argent* three *Fusils* in *Fesse*, *Gules* within a *Bordure Sable*. This forme of *bearing* with others before expressed, do serue fitly to exemplifie the rule formerly deliuered touching *bordures*; viz. that a *bordure* must giue place to *impaled Coats*, *Quarters*, *Cantons*, *Chiefs*, &c.

To the end it may be the better conceived what is ment by the *right* and *left* sides of an *Escoccheon* or *Coat-armour* borne *impaled* after this manner, you may imagine a man to be standing before you, *impaled* in a *Coat* depicted with the *Armes* of two feuerall families thus conioined in *Pale*: and then that part that doth couer his *right* side will answer to your *left*: So then accounting the *Coat* to be his that weareth it, you can know in your iudgement touching the true distinction of the *dexter* side of the *Escoccheon*, that is due to the *Man* as to the more worthy, from the *sinister* part that is allotted to the *woman*, or the *inferior*.

Manner of
impaling.

The manner of such *impaling* of *Coat-armours* of distinct families (as *Baron* and *Femme*) by persons *Temporal*, is diuers from this before mentioned, for they do euermore giue the prehemence (of the *dexter* side) to the *man*, leaving the *sinister* to the *woman*, as in example.

Baron and
Femme: fe-
cular.



Prerogatiue
of hereditary
Coats.

Escoccheon
of pretence
why so cal-
led.

This shield is parted *per pale* *Baron* and *Femme*, the first *Argent* a *Lion Rampant* *Ermines* gorged with a collar *Or*, langued and armed *Gules*, and is borne by the name of *Guillim*. The second is *Pale-waies* of six *Argent* and *Sable* on a *Bend Or*, three *Pheons* of the second, by the name of *Hatheway*.

If these were not *hereditary Coat-armours*, yet should they haue this forme of *marshalling* and none other, because the same is common as well to *single* marriages ha- uing no *hereditary* possessions, as to those that be *hereditary*.

Only in this there haue a *prerogatiue*, which the other haue not, that the *Baron* hauing receiued issue by his *Femme*, it is in his choice whether he will still beare her *Coat* in this sort, or els in an *Escoccheon* upon his owne, because he *pretendeth* (God giuing life to such his issue) to beare the same *Coat* of his wife to him and to his *heires*: for which cause this *Escoccheon* thus borne is called an *Escoccheon of pretence*. Moreouer, the *heire* of these two *inheritors*, shall beare those two *hereditary Coats* of his father and mother, to himselfe and his *heires* *quarterly*; to shew, that the inheritance as well of the *possessions*, as of the *Coat*.

Coat-armours are inueited in them and their *posterity*, whereas, if the wife bring no aduancement of inheritance, neither her husband nor child shall haue further to do with her *Coat*, then to set vp the same in their house, *Pale-waies*, after the foresaid manner, so to continue the memoriall of the fathers match with such a family. Example whereof behold in this *Escoccheon* following.

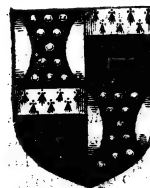


bearing, as in example.

Here you see the bearing of *hereditary Coat-armours* (both of the father and mother) by the sonne; and this *Coat-armour* must be *blazoned* after this manner:

Example of
hereditary
Coat-
armours.

He beareth two *Coats* *quarterly* as followeth. The first is *Argent* a *Lion Rampant*, *Ermines*, gorged with a collar *Or*, langued & armed *Gules*, by the name of *Guillim*. The second is *Pale-waies* of six *Argent* and *Sable*, on a *Bend Or*, three *Pheons* of the second, the third as the second, the fourth as the first, by the name of *Hatheway*. And in this manner shall you *blazon* all *Coats* of like



He beareth two *Coats* *quarterly*; whereof the first is *Sable*, *Platee proper*, two *Flanches* *Argent*, the second is *Gules* a *Chief Ermine*, the third as the second, the fourth as the first. These *Coat-armours* thus *marshalled* are borne by Sir Henry Spilman Knight, a man very studious, a fauourer of learning, and a careful preseruer of antiquities. This forme of *bearing* of diuers *Coats* *marshalled* together in one *Escoccheon* *impaled*, as aforesaid was in vici- neere hand a thousand yeres thence within the realme of France, as appeareth by *Frances de Roiers lib. Cesar. Reg. de Princeps*.

Another ex-
ample of like
bearing.

From Roiers
in Exempt. de
placit. dno. f.
Cesar. Reg. de
Princeps.

Stemmatum Lotharingia: where amongst many transcripts of Kings Charters made to religious houses, vnder their Seales of Armes, he mentioneth one made by Dagobert King of France, to Medoaldus Archbishop of Treuers for the Cell of Saint Maurice of Toledo in Spaine; which Charter was sealed with three Seales. His words are these: *Hoc Diploma tribus sigillis formatum est, primo aureo Dagoberti, which was (as he had formerly described it) habens insculptum scutum lili; plenum secundo ceruo Cuniberti, tertio etiam ceruo Chudulphi; in quo est scutum partium impressum, prior pars decorata cruce, ac Esferboke seu Carbunculo, altera asiscia: Dat. Kal. Maij, Anno domini a Incarnationis 672.*

Anno. Dom.
672.

Concerning the orderly bearing of such *Coat-armours* *Pale-waies* in one *Escoccheon*, note that Gerard Leigh, making mention of the *marshalling* of diuers *femmes* with one *Baron*, saith, If a man do marry two wives, they shall be both placed on the left side in the same *Escoccheon* with him, as parted *per pale*. The first wives *Coat* shall stand on the *Chief* part, and the second on the *Base*. Or, he may set them both in *pale* with his owne, the first wives *Coat* next to himselfe, and his second vndermost. And if he haue three wives, then the two first matches shall stand on the *Chief* part, and the third shall haue the whole *Base*. And if he haue a fourth wife, she must participate the one halfe of the *Base* with the third wife; and so will they seeme to be so many *Coats* *quartered*. But here you note, must obserue, that those formes of *impalings* are meane of *hereditary Coats*, where-

Bearing of
many Coat-
armours.

whereby the husband stood in expectancy of aduancing his family, through the possibility of receiuing issue, that so those hereditary possessions of his wife might be vnted to his owne *patrimony*.

And for the antiquity of bearing diuers Coats quartered in one Escutcheon, the same Author reciteth a Charter of Renate King of *Archie, Sicilie, and Jerusalem, &c.* Concerning his receiuing of the brethren of the Monastery named *Belprey* into his protection, *Actum Nanceij, Anno 1435*, adding in the end thereof these words, *Arms Arragonis, Sicilie, Hierusalem, Andeg.* Wherby (all mistake him not) he giueth vs to vnderstand that his seale of Armes did comprehend all these Coats borne together quarterly in one Escutcheon: because he holdeth the same forme of description of seales of that kind throughout all his collection of Charters.

Quarterly bearing misliked.

As touching this quarterly bearing of many Coats pertaining to sundry families together in one Escutcheon, *William Witley* doth vnderstand it, holding the same to be better fitting a pedigree to be locked vp in a chest, as an euidence seruing for approbation of the alliances of families or inducements to title of lands; rather then multitudes of them should be heaped together in or vpon any thing ordained for military vse. For *Banners, Standards*, and other like martiall ensignes were ordained to no other vse, but for a commander to lead or be known by in the field: to which purpose these marks should be made apparent and easie to be discerned, which cannot be where many Coats are thronged together, and so become vnfit to the field, and therefore for be abolished of Commanders.

In what case the same is admitted.

Only he holdeth it expedient, that a Prince, or Noble-man, hauing title to some country, for the obtaining whereof he is inforced to make warre, should shew forth his Standard of the Armes of that Country quartered with his owne, amongst those people, which in right and conscience do owe him obediences; that they may be thereby endued the sooner to submit themselves to him as to their true and lawfull *Soueraigne*, or Lord. So did *Edward the third*, King of England, when he set on foot his title to the kingdome of France, shewing forth the Armes of France quartered in his roiall banner with the Armes of England. But for such persons as are but commanders vnder them, it is very absurd, with thereof ensue oftentimes many dangerous errors: *Et irreuerabilis est error qui violentia Martis committitur*. Hauing before made mention of an Inescutcheon, and of the bearing of the Armes of the Femme by the Baron after issue receiued by her, the being an *inheritrix*; I will now here giue you an example, as well to shew the occasion of such bearing, as also the manner and situation thereof.

An Inescutcheon.



The Field is Pearle, a Croffe raguled and truncated Diamond, the paternal Coat of the Lord Sands, then on an Inescutcheon of two Coats borne quarterly. The first, is Pearle, a Cheuiron between three Eagles legs fesse, a Laquisse Diamond. The second, a Fery, three roundlets Ruby, both which are borne by the name of *Bray*. This Coat-armour thus marshalled was borne by *William Lord Sands* that was Lord Chamberlaine to King *Henry the eight*, (by whom he was advanced to that dignitie) and took to wife *Margaret Bray*, daughter and

and heire of *Io. Bray*, and also neece and heire to *Reginald Bray* a famous Baronet. This *William Lord Sands*, was father to *Thomas Lord Sands*, and Grandfather to *William Baron Sands*: and hauing issue by the said *Margaret*, did thereupon assume the bearing of her Armes vpon his owne in an Inescutcheon on this manner, which hee could not haue done in any other way, had beene an heire, for otherwise he must haue borne the same full impaled, and not otherwise, notwithstanding the issue receiued by her.

As for the antiquity of bearing of Inescutcheons; I find them very anciently vied a long time by the Emperours of Germany; for they alwaies placed an Inescutcheon of their paternall Coat on the breast of the Imperiall Eagle. And also diuers noble and worthy Families of this Land, vied the like bearing in the severall Raignes of fundry of our Kings, viz. In the time of *Richard the second*, *Simon Burley* bare in an Inescutcheon the Armes of *Husley*. In the time of *Henry the fifth* *Richard Beauchamp* the great Earle of *Warwick*, bare the Armes of *Spenfer* and *Clare* quarterly in an Inescutcheon ouer his owne paternall Coat Armour, and many other in like sort.

Concerning the bearing of the wiues Coat-armour by the husband Impaled, Of the wiues Coat-armour borne by the husband. there are some that doe boldly affirme, that it is not permitted by Law, but onely tollerated through custome: and doe (with *Cassander*) alledge for prooff thereof, *Quod Arma non transiunt ad cognatos & affines, quia cognati descendentes ex femina non sunt de Familia*: because by reason of her marriage shee renounceth the name of the Family whereof shee is descended, and assumeth the name of her Husbands Family, as we formerly shewed, where we intreated of differences which are not permitted to the Females. And an especiall reason thereof may be this, *Quia Agnationis dignitas semper debet esse salua*: the Agnation (which is of the Fathers side) must be preferred entire, and therefore the Honour or Armes of it, not to be caried into an other Family.

But now to returne to *Marshalling*: If a Coat-armour that is Bordured be borne sole of it selfe, then shall the Bordure enuiron the Coat round; but if of Coats such a Coat be Marshalled Palwaies, with another, as a Marriage, then must that part of the Bordure, which respecteth the Coat annexed, giue place thereunto, whether the Coat bordured be Marshalled on the Dexter part of the Escutcheon, or the Sinister; as in example.



Canton, Quarter, &c. the Bordure must in like manner giue place vnto them, as in these next examples may be seene.

K k

Hee

This Escutcheon is parted per Pale, Baron and Femme. Parted per. The first is quarterly, Or and Gules, a Bordure Sable. Pale, Baron and Femme. charged with Escallop shells, Argent, by the name of *Hennigham*. The second, Cheekie, Or, and Azure, a Fesse Ermine, by the name of *Calthrop*. Heere you see that part of the Bordure exempted, that is next to the Impaled Coat: so should it also haue been if the same had been Marshalled on the Sinister side. By occasion of this Bordure, I will shew you in like manner, how if a Coat-armour bordured be honoured with a Cheefe,

Nicholas de Moline.



He beareth Azure, the wheel of a Watermill Or. This was the Coat-armour of that worthy Gentleman, Nicholas de Moline, a noble Senator of the Magnificent State of Venice, who being employed by the most Noble Duke and the State in Ambassage to the sacred Majesty of our dread Soueraigne, King James, vpon acceptable seruice by him performed both to his Maiesie and to the said State, it pleased his Highnesse not only graciously to remunerate him with the dignity of Knighthood in an honourable assembly of many noble

Peeres, Ladies, Knights, and Gentlemen; but also for a further honour by his Highnesse Letters Patents vnder his great Seale of England, to ennoble the Coat-armour of the said Nicholas de Moline, by way of augmentation, with a Canton Argent, the Charge whereof doth participate of the Royall Badges of the seuerall Kingdomes of England and Scotland, viz. of the Red Rose of England, and Thistle of Scotland, conioined Palewise; as by the said Letters Patents appeareth in these words: *Eundem Dominum Nicholaum de Moline in frequenti procerum nostrorum presentia, Equitem auratum merito creauimus. Et in super Equestri huic dignitati honoris accessionem adieciimus, ut in Austro Clypeo gentilitio Cantone gemetis Argenteum, cum Anglie Rosa rubente partita, & Scotia Cardus vivente coniunctum: Quae ex Insignibus nostris Regis speciali nostra gratia discerpimus, ut virtuti bene merenti suus constaret honor: Et nostra in tantum viribus benivolentia testimonium in perpetuum extaret.*

An. R. Jacob. 3.

Augmentations vpon a Chief.

Sometimes these Augmentations are found to be borne vpon the Chief of the Esccheon, about the Paternall Coat, as in this next example.

The Earle of Rutland.



Floure de Lise of the Armes of France and two Lions of the Armes of England, and borne on the Chief part of the Esccheon.

Whole in a part what.

Now in the next place, by the Whole in a Part, I meane the bearing of the Royall Ensignes of the Soueraigne wholly in some part of the Esccheon, as in example.

The



The Field is Topaze a Fesse of the Soueraigne Ensignes within a Bordure Gobonated Pearle and Saphire. This Coat-armour appertaineth to that most noble and truly Honourably, Edward Earle of Worcester, one of the Lords of the most honourable priuy Counsell, Master of his Maiesies Horse, Knight of the most Honourable Order of the Garter, and one of his Highnesse Commissioners for the Office of the Earle Marshall of England, a noble Peere, whose great vertues are euery way correspondent to the greatnesse of his place and honour.

The Earle of Worcester.

Thus much for tokens of the Soueraignes fauour: which kind of gifts though they proceed also from high merit (for the most part) in the requirers, yet we rather entitle them fauours then meritis, because their gratitude is the greater, by whom such Princely regards are rather impugnt to their Soueraignes meere bounty, then to their owne desert.

SECT. VI. CHAP. III.



IN the precedent Chapter, enough hath been said of augmentations or additions of honor, bestowed by the Soueraigne in token of Princely fauor: Now of such as he giueth in remuneration of merit, either immediately by himselfe, or mediately by his General or vicegerent, either in requital of acceptable seruice performed, or for encouragement to future honorable attempts, which is then chiefly effected when vertue is duly rewarded. Such remunerations are conferred vpon men imployd either in warfare (be it secular or spirituall) or in affaires ciuill.

Of augmentation of merit.

Of the first sort were those that were professed in the seuerall orders of spirituall knighthood of late vsed in this land, but now abolished, viz. the Knights of Saint Iohn at Ierusalem, and Knights Templars, of which the first is the chiefest, whose beginning, saith Sir Iohn Ferne, was in the time of Godfrey first Christian King of Ierusalem.

The profession of this order was to fight for Gods honor against the Infidels and (as they were taught by the Romish synagoge) for holy S. Iohn. This order was begun in the yeere of grace 1120. Their habit was a long gown or robe of black, with a white Crosse vpon the breast. The ensigne armoriall of their order was on an Esccheon Gules a Plaine Crosse Argent. And this is now known for being in Armes with the brethren of this spirituall knighthood at the siege of Acre, after that their Grand-master was slaine by the Saracens, left the Infidels should thereupon take a greater confidence of victory by knowledge of his death, at their request he did put on the Armor of their slaine General, and the long robe of black cloth, with the Armes of the said order, and then demeaned himselfe with such valor in battell, that after he had slaine the Admirall of the Saracens with his owne hand, he sunke and put to flight the most part of

Knights Templars.

Their ensigne.

of their *Foyfts, Ships, and Gallies*, and in fine redeemed the City of *Acre* from a perillous Nauall sicge.

For which benefit done to Religion, the Knights of the said *Order* requested the said Earle of *Sauoy* to aduance for his *Coat-armour* this *Ensigne* here mentioned. Sithence which time all those that entered the said *Order*, haue also had their *paternal Coat-armour* infigned with this *Crosse* on the *Chiefe* of their *paternal Coat*, as followeth.



The Earle of
Sauoy's
Coat.

Of secular
remunera-
tions,

as are bestowed vpon *militarie persons*, are these that follow and their like.



Sir William
Clarke's Coat.

He beareth *Argent* on a *Bend Gules* three *Pellets*, rewarded with a *Canton sinister Azure*, thereupon a *demy-Ramme* mounting *Argent*, armed *Or* betwene two *Flowres de-lis* in *Chief* of the last, ouer all a *Batune dexter-waies Argent*. This *Coat-armour* thus marshalled pertaineth to sir William Clarke Knight, by hereditary descent from sir John Clarke his Grandfather, who tooke in lawfull warres *Lewis de Orleans* Duke of *Longueuil* and *Marquesse of Rotueine* prisoner, at the iourney of *Bomy* by *Terrauaine*, the sixteenth day of *August*, Anno *Henr. 8. 5*. In memory of which seruice the *Coat-armour* of the Duke was given him, marshalled on a *Canton sinister* in this manner, by speciall commandment from the King, who sent his warrant to the *Heralds*, willing and requiring them to publish the same authentically vnder their *hands and seales*, for continuance of the memory thereof to posterity ensuing; which was performed accordingly: the substance and effect whereof, together with this *Coat*, is expressed vpon the monument of the said sir John Clarke in the Church of *Tame* in the County of *Oxford*. In this *Coat* is confirmed my Assertion formerly set downe, touching all well the vie, as the dignity, of the *Canton sinister*, which in worth is equall to the *dexter Canton*, though not so visually borne.

To these *donatiue* augmentations of *Armes* I will adde certaine *Armes Assumptiue*, which are such as a man of his proper right may assume as the guerdon of his valorous seruice, with the approbation of his *Soueraigne*, and of the *Heralds*. As if a man being no gentleman of blood or *Coat-armour*, or else being a gentleman of blood and *Coat-armour*, shall captiuate or take prisoner in lawfull wars any gentleman, great Lord or Prince (as saith sir John Ferne) he may beare the *field* of that prisoner and enjoy it to him and his heires fore-
uer.

Of *Armes*
Assumptiue.

Sir John
Ferne.

uer. If the same be not by like infortune regained, be he *Christian* or *Pagan*, for that is but a vaine and friuolous distinction. These are such as the bearers or some of their *Ancestors* haue forced from the *enemy*, either in compelling him to flight, and so to forsake his *Armes* or *enseignes*, or by strong hand surpris him prisoner, *in iusto bello*, or hauing slaine him, so gained to himselfe (*iure gentium*) an absolute interest in the *enseignes* of his conquered foe. And in this sense may that Assertion of *Bertolus* be verified, where he saith, *Et iam populares propria auctoritate, arma sibi assumere possunt*, but not otherwise, because the base sort of men hauing no generous blood in them, are not capable of *Armoriall enseignes*, which are the badges of noble disposition or generous birth, and therefore they ought not to be bestowed vpon such persons, *Quia gentes polunt mali dispari: Arist. Metaph.* But in this sense it may be vnderstood that he that is not descended of gentle blood, is holden worthy to beare the *Coat-armour* that he hath gained, for the apparant tokens of vertue and valor that are found in him. That the vanquisher may beare the *Armes* of the vanquished, I shall make apparant by this next example.



The *field* is *Topaz*, a *Lion Rampant*, *Diamond langued* and armed *Rubie*. Peter Balhazar in his book of the descents of the *Forresters* and *Earles of Flanders*, saith that the *Armes* now borne by the *Earles* of that Country were won by *Philip of Alsace* the sixth Earle thereof, about the yeere of redemption, 192. (what time he made his voiage into the *holy land*) from *Nobill King of Albania*, a *Turk*, whom he had put to flight and slaine with his own hands in a battle. And this is the iudice of the *Law Militarie*, *Quia dominium rerum in iusto bello captarum* *Ayala de iure belli lib. 1.*

in *victricem* transfertur, as *Ayala* obserueth. Yet this is of many men holden a thing very iniurious, for that oftentimes the more valorous man by meere casualty falleth into the hands of the lesse valiant, and the most worthy is often surprisid by him that in comparison is of no worth at all. Neuertheless the lawe whereupon this Custome is grounded, is equall and iust, albeit the euent thereof falleth out oftentimes very hardly, as noteth *Cassius*, saying, *Meliores in bello victi quandoq; deterioribus parere compelli videtur*. For the law makers should prudently ordaine for encouragement of men of action, that the *victor* should be rewarded on this manner: For albeit the faculties and inward endowments of the mind can by no meanes be discovered, whereby each man ought to receiue remuneration answerable to the true measure of his worth & valor, yet did they prudently provide for the rewarding of them: *In quibus vestigia quadam & quasi expresse imagines vera fortitudinis & magnanimitatis apparent*. And Balhazar *Ayala* saith, *Quod dicunt iusto bello capto peritiam, non solum in tebis sed etiam personis liberis iure gentium & civilis receptum fuit, ut mancipia fierent capientium*. If then the persons of the vanquished be subiect to iure belli, it were an absurd thing to thinke that the *possessorie* things of the vanquished should be more priuiledged then their *owners* that are interested in them.

SECT. VI. CHAP. IIII.

Marshall-
ing
is
mani-
fest.

Concerning Coat-armours marshalled within the *Escutcheon*, whereof the occasions are manifest, we haue hitherto intreated: now of such as haue their occasions *lesse manifest*. Those are such as being *hereditary Coat-armours* are so obscurely marshalled in one *Escutcheon*, as that thereby the beholder can yeeld no reason or yet coniectural probability of such their vnion, nor may well discern them to be distinct *Coats*: So as it often falleth out that they are mistake for some new coined *Coat*, rather then two *Coats*; of distinct families; and so reckoned to be a *Coat* too bad to be borne. And such *marshalling* is either *one above another*, or *one upon another*. Of the first fort may we reckon the *Coat-armour* of *Browne* before exemplified, as also this next following and their like.

Mynors of
Triago.Approbation
by Vpon.

He beareth *Sable* an *Eagle displayed Or*, on a *Chiefe Azure* bordured *Argent*, a *Cheuron* between two *Crescents* above and a *Rose* below *Or*, by the name of *Mynors*. This forme of *marshalling* of diuers *Coats* doth *Vpon* approue, in case where a man hath large possessions by his mother and small patrimony from his father, then he may beare his mothers *Armes* wholly on the nether part of the *shield*, and his fathers on a *Chiefe*, in this manner. And for the better approbation hereof he setteth downe an exemplary *Coat*, which he blazeth after this manner: *Portas unius Regum capitale de nigro, & tres Rosas rubeas in campo aureo, cum quo capite rubro, & tribus Talentis in eodem*. Vpon some such like consideration it may seeme that these, being formerly the *Coat-armours* of two distinct families, were conioined as in this *Escutcheon* appeareth, but now being both thus vnited, and withall inuested in the bloud of the bearer, through custome and tract of time concurring, reckoned but one *Coat* and borne by one name.

The mothers
Coat vpon
the fathers.

Another forme of bearing of diuers *Coats* (vpon like occasion) much different from this, doth the same Author commend, that is to say, the bearing of the mothers *Armes* vpon the fathers (by the heere) in a *bend*: And this doth he reckon to be the best maner of bearing such *Armes*, saying: *Optimus certe modus portandi diuersa arma in uno scuto habetur in istis Bendis, quia habens patrimonium a suo patre diuisum & alius certas terras per matrem sibi proueniens, quibus quidam terris matris certa appropriantur arma ab antiquo, ut forte quia ipsa arma materna sortuntur nomen progeniei suae; Tunc ipse haeres si voluerit potest portare arma interge sui patris in scuto plano, & in tali Benda potest portare arma matris. Of this forme of bearing you may see a demonstration in this next *Escutcheon*.*

H



He beareth *Gules*, a *Crosse flurte Or* on a *Bend Azure*, three *Flowres de Lices*, of the second by the name of *Latimer*. The first and vndermost of these was of it selfe a perfect *Coat*, and borne by the name of *Latimer*, before the *Bend* thus *charged* was annexed. And that this *Coat* borne on the *Bend* is also a perfect *Coat*, you shall perceiue, if by *Vpon* direction you reduce the *Bend* into the forme of an *Escutcheon*, and place the three *Flowres de Lices* in the corners of the same. I see not, but a man may as well say, that the bearing of *Armes* of the Husband or of the wife one vpon another on a *Fesse*, were as good and lawfull, as vpon a *Bend*, *Quia similitum similis est ratio*. But these may seeme rather to be conceited formes, then received grounds of *Marshalling*; otherwise their vse would haue beene more frequent. But the most approved sorts of *Marshalling* with vs are those before mentioned, *viz. Impalling, Quartering*, and *Bearing* in an *Escutcheon*.

Conceited
formes of
Marshalling.

Not vnaptly may these *Coats* be said to be obscurely *Marshalled* when the occasion thereof cannot be either certainly discerned, or yet probably coniectured, neither can it bee with reason conceiued, whether the *Superior* bee borne for the Fathers *Coat* or for the Mothers. And thus much shall suffice concerning *Coat-armours* *Marshalled* within the *Escutcheon*.

Obscurely
Marshalled.

SECT. VI. CHAP. V.



In the former Chapters hath beene treated of such *Coat-armours* *Marshalled* as are *Marshalled* within the *Escutcheon*; In order it now succceedeth to speake of *Marshalling* without the *Escutcheon*.

Externall
Ornaments.

These are certaine *Ornaments* externally annexed to some *armour* of any Gentlemen, by reason of his aduancement to some honour or place of eminency by the gracious fauour of the *Soueraigne*; as an Honourable addition to his generous birth. Of these there are diuers particulars, which being conioined and annexed to a *Coat-armour* doe constitute an *Attieument*.

An *Attieument*, according to *Leigh*, is the *Armes* of euery Gentleman well *Attieument* *Marshalled* with the *Supporters*, *Helme*, *wreath* and *Crests* with *Maniles* and *Bar*. The *Words*, which of *Heralds* is properly called in *Blazon*, *Heauwe* and *Timbre*. The French word *Heaulme*, which we call in *English* an *Helmet*, seemeth to haue given deriuation to that word *Heauwe*. And the word *Timbre*, to our *Timbre*; for that in the *Almaine* tongue, is the same that we in *Latine* call *Apex*, or *Summitas acuminata*, and betokeneth the *Crest*, that is usually borne vpon the *Helme*: For so doth *Kilianus Dusslenc* expound it, calling it, *Timmer off Timber van Den Helme*, which is as much to say, as, *Crista galeae, Conus galeae, Summitus Apex*.

Restraine of
words gene-
rall.

Note, that the generall words vsed by *Leigh*, in his said description of an *Attieument*, must be restrained only to those particular persons to whom *Supporters* (either by *Law* or by *Custom*) are properly due: for that none vnder the degree of a Knight Banneret, may beare his *Armes* supported. And in some Countries (as by name in *Burgundie*, saith *Cassanens*) it is not permitted

Cels. C. 1. 1.
49. part. 1.

to persons inferior to the degree of a Knight, to Timber their *Armes*, that is to say, to adorne them with *Helme*, *Mantle*, *Crest*, &c. as *Cassian*. noteth saying, *Nulli licitum est, nec solet quis Timberare Arma sua, nisi sit saltem Eques militaris, vulgo Chenealier*. But with vs the custome is otherwise, for in beere of *Armes* each particular *Countrie* hath something peculiar to it selfe, and hath her proper customes which haue the vigor of a *Law*, *quia consuetudo est Lex scripta non est, valet quantum Lex ubi scripta est*. Therefore heere in the custome of each Country is to be respected: *Specialis enim consuetudo facit legem in eo loco ubi est consuetudo, dummodo post legem fuerit inducitur a lege superueniente*. But it may seeme that such bearing is rather tolerated through custome, then allowed in the strict construction of the *Law of Armes*.

Order of external Ornaments.

Now that the things so externally annexed to *Coat-armour*, and also the Order of their placing may the better be conceiued, I will handle each part by it selfe, wherein I will eniue that course of *Natures Method*, which *Zanchinus* saith, was by *Moses* obserued in the History of the Creation, which is, a *principij componentibus ad res compositas*. The parts *Compounding* are those before mentioned, *viz.* the *Helmet*, *Mantle*, *Crest*, &c. Of which some haue place above the *Escutcheon*; some vnder it; some round about it; some on each side of it.

Camden. Brit. de Ordinum Anglie.

Of the first sort, are the *Helmet*, *Mantle*, *Escraule*, *wreath*, *Crowne*, *Cappe*, &c. And forasmuch, as with vs the *Nobles* are diuided into *Nobiles maiores*, as *Dukes*, *Marquesses*, *Earles*, *Vicounts*, *Barons*, and *Bannerets*: and into *Nobiles minores*, as *Knights*, *Esquires*, and *ordinary Gentlemen*: and that to these particular degrees, there are allotted sundry formes of *Helmets*, whereby their feuerall states are discerned: I will exemplifie their diuers fashions, beginning with the *Inferiour sort*, (for that is the progresse proper to *degrees* or *steps*) and so ascend to the *Highest*; as in example.

Esquire or Gentleman's Helmet.



Camden. in Brit.

(saith the learned *Clarenceux*) a *Scutoferendo*; ut olim *Scutarij Romanis dicti, qui vel a Chyphis gentilitijs, quos in nobilitatis insignia gestabant, vel quia Principibus & Maioribus illis Nobilibus ab Armis erant, nomen traxerunt*.

Iudg. 9.

This kind of service is exceeding ancient, as wee may see of *Abimelech*, of whom it is said, *Quare inclamans celeriter puerum Armigerum edixit ei; stringe gladium tuum & mortitrade me, ne dicant de me, mulier interfecit me*. Also 1. Sam. 17. it is said, *Et qui Sutum, ferebat antecedeat eum*: And a little after, *vers. 41. Vno illo, qui ferebat scutum praecedente eo*. Since then the office of these *Esquires* or *Pages*, as some doe name them, was to precede their Commander vpon whom they attended, bearing those his *Military habiliments*,

1. Sam. 17.7.

Scutage ancient.

it fitteth well the respectiue care that they ought to haue for the execution of his directions, oftentimes with a regardfull *Eie*, and attentive *Eare*, to obserue and listen what he will prescribe them: and therefore the *Helmet*, borne thus *sidelong*, (if I erre not in my vnderstanding) doth denote vnto vs attention and obedience, and therefore is improperly attributed to the dignity of a Knight, to whom (amongst those that we call *Nobiles minores*) it pretaineth in *Martiall* affaires, to giue, and not attend, directions.

Signification of the sidelong helmet.



This forme of *Helmet* (in my conceit) doth best quadrate with the dignity of a Knight, though *Leigh* improperly vseth the same; the same, (I say) in regard of the direct standing thereof, but diuers in this, that the *Beauer* of that is *close*, and this open. For he assigneth this to the degree of an *Esquire*: wherein I altogether dissent, as well for that the full faced *Helmet* doth signifie direction or command, like as the former representeth attention and obedience, as also for that it is a greater honour to beare the *Be-*

Helme due to a Knight.

uer open then *close*; the *close* bearing signifying a buckling on of it, as a preparation to the *Battell*, and the open *Beauer* betokeneth a returne from battell with glory of *Victorie*. So saide *Ahab* King of *Israel* to the Messenger that he sent to *Benhadad*, King of *Syria*; Tell him, Let not him that girdeth his *Harnesse* boast himselfe, as he that putteth it off: which *Tremelius* thus interpreteth; Qui induit Arma pugnaturus, ne ita gloriator ac si victoria parata, illa deponeret; that is, according to the vulgar saying, We must not triumph before the victory. And for a further prooffe, that this forme is more agreeable to the dignity of a Knight, then the former; you must obserue, that, if among *Nobiles maiores*, or their *Superiors* (hauing *Soueraigne Iurisdiction*) it be reckoned a chiefe token of honour, to beare their peculiar *Helmets* full faced and open: then doubtlesse, amongst *Nobiles minores*, it is no lesse honour for *Knights* (who amongst them haue a kind of superiority) to beare their *Helmets* after the same manner: Illud enim est melius, quod optimo est propinquius; & in eodem casu idem ius statuendum est.

1. Reg. 20. 11.



This fashion of *sidelong* *Helmet* and *open faced* with *gardensure* ouer the *sight*, is common to all persons of *Nobility* vnder the degree of a *Duke*, whereof a *Baron* (saith *Leigh*) is the lowest, that may beare the same on this manner. And of these, each one is subordinate vnto other, as well in *Iurisdiction*, as in rank of *Nobility*; as *Cassian*. noteth, saying, Sicut Rex debet habere sub se decem Duces, ita Dux debet habere decem Comes, seu Marchiones; & Comes seu Marchio decem Barones, seu Baro decem feudatores. And, for these reasons, & *Baro* decem feudatores. And, for these reasons, & *Baro* decem feudatores. And, for these reasons, & *Baro* decem feudatores.

Subordinate ranks of Nobility.

spects, if I be not deceiued, doe they all beare their *Helmets* *sidelong*, for that each one of them attendeth the directions of the other, to whose *Iurisdiction* they are subiected.

This Helmet
is for Sou-
raignes and
free States.



sort in theirs, doe betoken *authority, direction, and Command*; for so do all *Soueraignes*, as also al *Generals, Captaines and Commanders*, in *Martiall affaires*, and *Magistrates and Governours* in the managing of *Ciuill gouernement*, in pre-
scribing of *Orders and directions* to the *Multitude*, vñ a *steady and set com-
mandance*, fixing their *Eies* directly on those to whom they addresse their *Counsels
or Commands*; and such a gesture befecmeth men of such place, for that it
representeth a kind of Maiefty. This property is obserued to be naturally
in the *Frogge*, whereof *Spenser* the *Poet* making mention, termeth it the *Lording
of Frogs*, becaufe in their sitting they hold their *heads steady*; looking directly
in a kind of *grauity and state*, without any motion at all.

Ed. Sprufer.
in his Eg-
logues.

Atchieue-
ments borne
single.

Atchieue-
ments borne
manifold.

Rules for
placing di-
uers Helms
on one Shield

Rule

Mantell.

Sir Giffry
cb. vicer.

Now, the bearing of the *Helmet* in an *Atchieuement*, is sometimes *single*,
sometimes *manifold*. It is said to be borne *single*, when the *Atchieuement* is ad-
orned with one onely *Helmet*, as in those hereafter ensuing shall be seene.

I call that a *manifold Bearing*, when for the garnishing and setting forth of
an *Atchieuement*, *two Helms* or *more* are placed vpon the *Shield* or *Escuche-
on*, becaufe sometimes for *beautifying* the *Atchieuement* of some great *Personage
of Noble birth*, or *eminent place*, three *Helms* are placed *jointly* vpon the
Shield.

Touching the maner of placing diuers *Helms* vpon one *Shield*, these Rules
following are to be obserued; *viz.* If you will place *two* for the respects a-
foresaid, then must they be so set, as the *Beauer* of the one, may be opposit to
the other, as if they were worn by two persons aspecting or beholding each
other. But if you place *three Helms*, for any of these respects aboue remem-
bered, then must you place the middle standing directly *forwards*, and the other
two vpon the *sides*, after a *sidelong* manner, with their *Beaues* turned toward
the *middlemost*, in representation of *two* persons aspecting the *third*.

The next in order of these *Exterior parts* of an *Atchieuement*, is the *Mantle*,
so named of the *French* word *Manteau*, which with vs is taken for a *long Roabe*.
This was a *Military Habit* vsed in ancient time of great *Commanders* in the
Field, as well to manifest their high place, as also (being cast ouer their *Armor*)
to repell the extremity of wet, cold and heate; and withall to preferue their
Armor from rust, so to continue thereby the glittering *lustre* thereof.

Of this kind of *Habit* the famous *Sr. Ieffrey Chaucer* maketh mention in
the *Knights Tale*; where treating of the adventures of *Palemon* and *Arcite* for
the loue of *Emely* the *Dukes* daughter of *Athens*, he describeth the *habits* and
ornaments of the *Kings* that accompanied them to the lifts of *Combat*: where,
of *Demetrius* King of *India*, he saith, that he

Came riding like the god of *Armes Mars*,
His Coat-armour was of Cloth of *Thrace*,
Couched with Pearle white round and great,
His Saddle was of burnisht gold new y beate.
A mantle on his shoulders hanging
Beat full of Rubies red as fire sparkling.

Where I collect, that this *Mantle* here mentioned was worn for the pur-
poses formerly spoken, and that in the hanging thereof from the shoulders of
Demetrius it did cast it selfe into many plaits (as naturally all garments of
large size do) which forme of *plaiting* in the Art of *painting* is termed *drapery*.
Wolfgang. Lazius speaking of this kind of *habit* calleth the same *chlamys mantle*.
laying, *Chlamys mantleus recenstetur itidem a T rebellio inter dona militaria a Ga- Wolf. Lazius
lib. comet. 7g.
lieno Claudio, qui post fuit Augustus, data. Zanchas ait, De nostris Parthicus parietris
singulones Dalmatenses decem, Chlamydem Dardaniam Mantuleum unam.* This sort
of *habit* haue some Authors called *Toga Militaris*, and other *Lacerna: Ego vero
(saith Lazius) togam Militarem eandem cum Lacerna extitisse autumo.* As we
shewed a difference of *Helms* vsed in the garnishing of *atchievements* of per-
sons of different estate and dignity, so it may seeme there hath been in ancient
time a diuers forme of *manteling* vsed for the difference betwixt *Nobiles maio-
res*, and *minores*. For *Franc. de Rojiers* mentioning the Charter of *Charles* the se-
cond Duke of *Lorraine* to the *Abby of Belprey*, Anno. 1420. he saith concerning
the Seale thereof, *Portat in Tymbre Aquilam cum Paludamento Ducalis*; whereby
we may probably gather that *Dukes* in those daies, and in that place, had a
different forme of *manteling* from persons of inferior degrees: But in these
things, each nation for the most part, hath some custome peculiar to it selfe.

Rodolph Duke of *Lorraine*, sonne of *Frederick* the third, was the first that
bare his *Armes Tymbered*, as the same Author affirmeth, saying, *His Princeps
fuit primus qui portauit Arma cum Galea Tymbrata, ut patet in literis eius & alio-
rum ducum*: But I suppose the generality of these words must be restrained to
that particular place. For *Wolff. Lazius* seemeth to affirme that such a forme of
bearing hath been anciently vsed amongst the *Romans*; where he saith, *Atq;
hactenus de Crispi quas in maiorum nostrorum insignibus magis ad Romanam simi-
litudinem accedere arbitror, sic cum pictura nostra in frontispicio operis contuleris.*

Neither hath this *habit* escaped *Transformation*, but hath passed through
the forge of *phanticall conceit*, (as well as those *Helms* before handled) in-
much as (besides the bare name) there remaineth neither *shape* nor *shadow* of a
Mantle: For how can it be imagined that a piece of cloth or of whatsoeuer
other stuffe, that is jagged and frownced after the manner of our now com-
mon-receiued *Mantelings*, vsed for the adorning of *atchievements*, being impos-
sible vpon the shoulders of a man, should serue him to any of the purposes for
which *Mantels* were ordained? So that these being compared with those, may
be more fitly termed, *flourishings* then *Mantelings*.

But as they are vsed in *atchievements*, whether you call them *mantels* or *flou-
rishings*, they are euer more said in *Blazon* to be *doubled*, that is, lined through-
out with some one of the *Furres* before handled in the first Section of this
wooke, as well of those *Furres* that doe consist of *more colours* then one, as of
those that be *single* and *unmixt*. For so the *Romans* vsed to weare their *Cloakes*
or *mantles* lined throughout, sometimes with one coloured *fur*, and other-
whiles

Franc. de Ro-
jiers lib. 8.
Liber 8.
fol. 17.

Wolff. Lazius
lib. 9.

Habits in
blazon called
doubling.

Robes furred with diuers colours.
Alex. ab Alex. lib. 5.
Gendier.
Welf. Lax. lib. 8. in Com.
ment. Resp.
Rom.
Why called pennele pite.

whiles with *furres* of variable colours whereof they were called *Depicta pennule*: of which rarer sort *Alex. ab Alex.* speaketh saying, *T amefi legamus Caligulam depicta pennulas sape induisse*; and *Laxius*, *Pennula picta lasciuioris uitae imperatoribus in usu fuit*: whereof he giueth an instance out of *Tranquillus*, who saith of *Caligula*, that he was sape *depicta* as *gemma* s; *pennulas indutus*.

These were called *depicta pennula*, because of the variety of the coloured skins wherewith they were furred or lined, which made a shew as if those doublings or linings had been painted. Some of those *doublings* are of rare vie at these daies, which haue been more frequent in former times; as I find in the Church of *Grauefess* in the Countie of *Bedford* in a window, a *mantle Sable doubled verry Argent and Azure*.

Cognifance how placed.

Next to the *mantle* the *Cognifance* doth arrogate the highest place, and is seated vpon the most eminent part of the *helmet*, but yet so as that it admitteth an interposition of some *Escroll*, *Wreath*, *Chapeau*, *Crowne*, &c. And it is called a *Cognifance à cognoscendo*, because by them such persons as do weare them are manifestly known whose *seruants* they are. They are also called

Whereof called crests.

crests of the Latine word *Crista*, which signifieth a *Comb* or *Tuft*, such as many birds haue vpon their *heades*, as the *Peacock*, *Lapwing*, *Lark*, *Heath-cock*, *Fasant*, *Rust-cock*, &c. And as those do occupy the highest part of the *heades* of these *fowles*, so do these *Cognifances* or *Crests* hold the most perspicuous place of the *helmet*, as by examples following shall appeare in their due place.

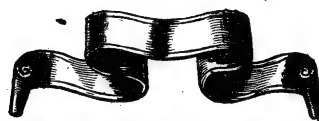
Wolfangu Lexic. Comment. Resp. Rom. lib. 9. pag. 35.

Concerning the vie of these *Cognifances* or *Crests* amongst the *Romans*, *Laxius* (having spoken of *shields* and the garnishing of them with portraictures of *living things*) hath these words: *Hactenus de clypeorum pictura, siue sculptura Romana Reipub. celebrata, unde nimirum & nostras calaturas in his clypeis quas wap-pas dicunt, profectus credendum est. Iam enim Galeas illa quoq; atq; coronas suprapositas cum cristis atq; animum alis representabat.*

Variety of Crests.

But that the wearing of such *Crests*, was common to other Nations as well as the *Romans*, *Alex. ab Alex.* sheweth, affirming that the *Almaines* and the *Cymbrians* vsed *helmets* wrought about with the shapes of hideous gaping Animals. The *Carians* had *Rust-cocks* for their *crests*. *Alexander Magnus* did enuiron his *helme* with a *gallant plume* of purest white.

The *Galatians* bare sometimes *hornes*, and otherwhiles the shapes of *living things*. The *Troians*, *Myfians* and *Tbracians* bare vpon their brazen *helmets* the eares and hornes of an *Ox*. Amongst the rest (saith he) that of *Coudis* the *Centurion* which he vsed in the battell that he had against the *Medians*, was holden to be admirable; for that he bare vpon his *helmet* a *Cup*, that one while did flath out flames of fire, and otherwhiles would suck them in. Many more examples could I giue to proue aswell the antiquity as the generall vie of *Crests*; but holding this to be sufficient, I will now proceed to giue examples of things that are interposed between the *Mantle* and the *Crest*; beginning with those of inferior reckoning, and so to those of better worth and estimation.



It may seeme an inueterate and ouerworne fashion in this age to beare a *Crest* vpon an *Escroll* made of this or some other like manner; but how absolute fouer the same may be thought, *Ger. Leigh* doth confidently affirme, that both in the time of King *Henry* the fifth and long after, no man had his *badge* set on a *wreath* vnder the degree of a Knight: But how fouer *time* and *usurpation* concurring with *prescription*, hath so much preuailed, as that it will be a matter of great difficultie to reduce men to that forme of *bearing* so long neglected, yet may you obserue that our most noble Prince of *Wales* himselfe to this day thus beareth his *badge*.



This is an ancient ornament of the *head*, and much in vie with the *Turks* and *Saracens*. Amongst all the interpositions before mentioned that are placed between the *Mantle* and the *crest*, there is none of so frequent vie as this; which sometimes is called in *Blazon* a *Wreath*, because it is made of two coloured *Silkes*, or more wreathed together; sometimes also a *Torce*, for the same cause: *Nempe quia torquetur*, because it is wound or twisted. The mixture of the *Colours* of this *Wreath*, is most vsually taken from the *Metall* or *Colours* contained in the paternal Coat of the *bearer*. For the orderly making of this *wreath*, *Leigh* alcribeth this *Rule*, viz. That you must euermore begin with the *Metall* and end with the *Colour*.

Rule.



This kind of *Head-tire* is called a *Cap of dignity*; *Cap of dignity*, which *Cap* (saith *Cassaneus*) *Dukes* accustomed to weare in token of excellency, because they had a more worthy gouernement then other Subjects. Also they vsed to weare the same in token of *Freedome*: *Quia debent esse magis liberi apud Principem supremum quam Alij*. This *Cappe* must be of *Scarles* colour, and the lining or doubling thereof *Ermine*. Some doe boldly affirme (saith *S. Iohn Ferne*) that aswell the *Earle* and *Marquess* as a *Duke* may adorne his head with this *Chapeau* or *Cappe*, euen by the same reason and custome that they doe challenge to weare their *Coronets*, because this *Cappe* as also their *Crownes* are allowed them, not only for a declaration of their Princely dignities and degrees, but withall for tokens and testimonies of their triumph and victory. For the wearing of the *Cap* had a beginning from the *Duke* or *Generall* of an *Army*, who hauing gotten victory caused the chieftest of the subdued nemies whom he lead Captiue to follow him in his triumph, bearing his *Cappe* or *Hat* after him in token of subiection and captiuitie.



Albeit there are diuers others sorts of *Crownes* more vsually borne interposed between the *Mantle* and the *Crest*, yet because this is sometimes put to like vie, and that it is of all the rest the chieftest, I haue selected this as an example

Other sorts of Crownes.

Crosses fished, Argent, and is borne by the name of Rand. The third as the second, the fourth as the first, insignd with an Helmet fitting his degree, and thereupon a Mantle of Antique forme Gules, doubled Argent, about the same a Torse, Or, and Gules, therein a Greyhounds head, Colared Gules, Garnished Or, his Eares Azure, in an Escrolle vnderneath his Motto, or Deuise, viz. L O Y A L L A M O R T, that is, Faithfull to the death. A word well fitting his honest minde and his assured constancy to those whom he professed loue vnto ; in regard of which his vertuous disposition, I haue thought good to honour him after his death with this poore remembrance for many particular respects. In this you may obserue the forme of the Helmet befitting the degree of a Gentleman.

The Temple of honour.

The Temple of honor (amongst the *Ancient Romans*) had before it a stately *Porch* dedicated to *vertue*: to notifie, that in that *Commonwealth* there was no hope to attaine to place of *dignity*, but by treading the path of *desert*. Doubtlesse this was the best policy that could be to uphold a *State*: for so, places of importance were best discharged, and persons well affected were most encouraged to deserve well: and out of question, such was the reason of the aduancing of *Noble Families* in most *States*: whose first raisers were honored for their good seruices, with *titles of dignity*, as *Badges of their worth*, and therefore if their *Offspring* vaunt of their *Linage* or *titular dignity*, and want their *vertues*, they are but like base Seruingmen, who carry on their *Heeles* the badge of some *Noble Family*, yet are they themselves but *ennoble persons*.

Four parts of Nobility.

In which respect, *Aristotle* discoursing of Nobility, makes four parts thereof; the first of *Riches*, the second of *Blood*, the third of *Learning*, the fourth of *Vertue*: and to the two last he ascribeth the first place of true *Gentry*; because *Riches* may be rich, and *Rakehells* may be of ancient *Blood*, but *Vertue* and *knowledge* cannot harbour but where *God* and *nature* hath left their noble endowments. Which made *Bartholus* to say that *good men* and *wise men* were *our* *Mes* in *Gods* sight, as *rich men* and *great men* were nobles in mens eyes.

Threefold nobility according to Bartholus.

Yet the same *Bartholus* ascribeth the due honour vnto each kind of *Nobility*, which he maketh to be *threefold*, *Theologicall*, *Naturall*, *Politick*: the first and chiefe consisting in *Piety* and *virtues of grace*, the second in the noble qualities of *Nature*, the third in the degrees of *estimation* in the *Common-wealth*. This last is it we here chiefly meddle with; not that we esteem the two former, but that we suppose we live in such a state where the two first kindes of *Nobility* are rewarded with the last kinde, and thereby made more *illustrious*.

Different phrase of Nations.

The comon phrase of *foraine Nations* is different from ours, concerning the *Titles* of men of reputation: they esteeming euery man *Noble*, which hath any excellency remarkable, about others; (so saith *Indocus Chierbontus*, *Nobilitas est generis, vel alterius rei excellentia ac dignitas*;) whereas we *English*, repute none *Noble* vnder the degree of a *Baron*; and with them *Generosus* is a greater title then *Nobilis*, whereas with vs it is much inferiour. The truth is, that the two *titles* of *Nobility* and *Gentry* are of equall esteeme in the vse of *Heraldry*, though custome hath equally diuided them, and applied the first to *Gentry* of the highest degree, and the later to *Nobles* of the lowest rancke.

Distinct orders of Gentry.

And amongst their *Gentlemen* of low note there are also sundry *Orders*, as some by *blood*, some by *office*, some by *possessions*, some by sacred *Academicall dignities*, at which come not within the verge of this our purpose, till the *State* hath honored them with the bearing of *Coat-armours*, as the *Ensignes* of their worth.

This



This *Atchueiment* pertaineth to the worthy Gentleman *Richard St. George* *Norrey* Esquire, King of *Armes* of the North parts of the *Realme of England*, and is thus *blazoned*. He beareth *quarterly* fixe *Coats*, as followeth. The first is

Argent

Argent, a Chiefe Azure, ouer all a Lion Rampant, Gules, Crowned Or, by the name of St. George. The second, is Argent a Croesse fretty, Sable, and is also borne by the same name. The third is Gules three Cups couered Argent, by the name of Argentine. The fourth is Argent, a Fesse betweene sixe Annulets Gules, by the name of Auenell. The fifth, is Azure, a Fesse Dancy betweene sixe Escallops, Or, by the name of Engaine. The sixth, Argent, a Starre, of sixteene points, Gules, by the name of Delahy. Insigned with an Helmet answerable to his device. Mantled, Gules, doubled, Argent, on a Torse Argent and Azure a demy Lion Rampant, Gules, Crowned Or, Langued and Armed Azure, his word FIRMITAS IN COELO. Shewing thereby, that his confidence is reposed in Heaven, where true ioies are to be found.

Here you may obserue the forementioned difference betwixt the *Helmet* of an Ordinary Gentleman, and an *Esquire*, as this worthy *beaver* is, being created to that dignity by *Soueraigne Commission* with imposition of a *Collar of SS.*

The dignity of an *Esquire* is the second degree of *Gentry*, the reason of whose denomination we gaue elsewhere. And as in the first rancke of *Gentry*, so in this there are sundry kindes in the custome of this Kingdome. First, *Esquires* by creation by the *Soueraignes* gift and imposition of a *Collar of SS.* Secondly, by *Birth*, as they younger sonnes of *Barons*, and the Elder sons of *Knights*. Thirdly, by *office*, either in the Kings house, or Common-wealth, as *Sergeants at Law*, &c. Fourthly, by *Custome*, as are the *Esquires of Generals* in the *Field*, of *Knights of the Bath*, &c.

This last degree, by the very name and office, *Scutum Gerendi*, of bearing a *Shield*, doth demonstrate that it was the first and ancientest of this ranke, though time and custome hath weakened their estimation in respect of the former.



The Attieument of a Knight.



This Attieument belongeth to the right worshipfull St. John Scudamore, of Homlacy in the County of Hereford Knight, Standerd-bearer to her late Majestyes honourable Band of Gentlemen Penfioners, and is thus Blazoned. Hee beareth

beareth foure Coats quarterly, as followeth, viz. The first is Gules, three Stirrups Leathered and buckled Or, for his Paternall Coat, by the name of Scudamore. The second is Azure, two Barres gemewy and a Lion passant, in Chiefe Or, by the name of Treges. The third is Argent, a Fesse Gules, betweene three Ravens Sable, by the name of Ewyras. The fourth and last is Ermine, two Barres Gemewes, Gules, by the name of Hustercombe. Insigned with an Helmet fitting the degree of a Knight, as hath bene formerly shewed, Mantled gules, Doubled Argent, and for his Cresset within a Crowne Or, a Beares foote Sable, Armed, Gules, and to make his Atchieuement in all points compleate, he hath annexed this Motto or Device placed in an Escrole vnderneath his Shield, Sicut To Amor is Divini Manifesting thereby his confident reliance in the most puissant protection and never failing helpe of the Almighty, against all aduersie euent, and occurrents: grounding his assurance vpon the saying of the kingly Prophet David, Psalm. 5. 13. For thou Lord wilt give thy blessing to the righteous, and with thy fauourable kindnesse wilt defend him, as with a shield. This noble Knight hath so honourably deferred, both of his Countrey in general, by procuring (together with his worthy Lady) the building of the goodly Bridge neere vnto Kasse, ouer the River Wye; and likewise of my selfe in particular, as I held my selfe obliged in a double band of louing respect to yeld him in this place; this due acknowledgement of his worthy vertues.

The Title of a Knight, is amongst most Nations borrowed from *Hofesmanſhip*, whereof the Italians call them *Canalier*, the Frenchmen *Chenaliere*, the German *Reiter*, the Welshmen, *Marchog*, of Riding; but the Saxon word *Cnyght*, whence ours seemeth to be taken, signifieth, an *Attendant* or *Servitor*; whence (in likely hood) the terme of *Servitium Militare*, Knights seruice, hath since been appropriate to their tenures. No man is borne to this dignity (as to other dignities they are) but receiueth the same by *Creation*, either from the King himselfe, or from the Generall, of his Army, either for a Remuneration of Martiall prowesse, or for prudent administration of Ciuill government, or for encouragement vnto either imploiment.

Wherefoeuer you shall finde this without any adiunct, you must take the same to be meant of a Knight *Baronour* (which is a Knight of ordinary creation,) otherwise it should be said, a Knight of the Garter, of the Bath, of St. Michael, du Sanct Esprit, of the Toyson, of the Annunciation, &c.

The manner of making a Knight, or dubbing, (as it hath bene anciently termed) Master Camden sheweth you, saying: *Nostri temporibus qui equitrem dignitatem suscipit, flexis genibus educto gladio leniter in humero percutitur, Princepsq; his verbis Gallice affatur: Sois Cheualier, au nom de Dieu*, which is as much to say, as Be a Knight, in the name of God: Afterwards he saith, *Auances Chenalier*, that is to say, Arise up Knight. But Knights of other Orders, as the Garter, Bath, &c. haue other solempne Ceremonies of Creation, as is at large set forth in the booke of Honour Military and Ciuill.

Camden in
Brit. in Ordin-
Anglia.

Knight Bar-
cheol.

Forme of
making a
knight,
Camden. Jh.

This



This is the Atchieuement of the right Honorable Sr. Robert Spenser Knight, Baron Spenser of Womeleiton in the county of Warwicke, most worthily advanced to that degree by our Soueraigne Lord King James, Anno regni sui primo, in regard of his Lordships many Noble vertues besitting that Dignity, who beareth eight Coats marshalled in one

N n

Shield

Shield, as followeth, viz. First, quarterly *Pearle* and *Ruby*, the second and third charged with a *Fret* *Topaze*, ouer al on a *Bend* *Diamond* three *Escalops*, of the first, being the ancient Coat belonging to this noble Family, as a branch descended from the *Spensers*, Earles of *Gloucester* and *Winchester*. The second is *Saphire*, a *Fesse* *Ermine* between six *Camewe's* heads *Erased*, *Pearle*, borne also by the name *Spenser*. The third is *Ruby*, three *Stirrops* scattered in *Pale* *Topaze*, by the name of *Deuerell*. The fourth is *Topaze*, on a *Crosse* *Ruby*, five *Esloiles* *Pearle*, by the name of *Lincolne*. The fifth is *Pearle*, a *Cheueron* between three *Cinquefoiles* pieced *Ruby*, by the name of *Warseede*. The sixth is *Ermine* on a *Cheueron* *Ruby*, five *Beasts*, a *Cressant* in *Chiefe* of the second by the name of *Graunt*. The seventh is *Pearle*, on a *Bend* between two *Lions* *Rampant*, *Diamond*, a *Wiuern* with the wings ouert of the first, by the name of *Rudings*. The eight and last is party per *Cheueron*, *Saphire* and *Topaze*, three *Lions* passant, gardant, counterchanged, a *Chiefe* *Pearle*, by the name of *Cassin*, all within the eschoche. Aflidaboue the same, vpon a *Helme* fitting the degree of a *Baron* a *Mantle* *Ruby*, doubled *Pearle*, thereupon with a *Crowne* *Topaze*, a *Griffons* head with wings displayed *Pearle*, gorged with a *Gemew* *Ruby*. And for his *Supporters* on the *Dexter* side a *Griffon* parted per *Fesse*, *Pearle* and *Topaze*, gorged with a *Collar* *Diamond*, charged with three *Escalops* *Pearle* whereunto is affixed a *Chaine* reflexed ouer his loines *Diamond*, armed *Ruby*. And on the *Sinister* side a *Wiuern* *Pearle*, gorged also with a *Collar*, whereunto is affixed a *Chaine* reflexed ouer the hinder parts *Diamond*. His *Motto*, DIEV DEFENDE LE DROIT, God defend the right, being a worthy testimony both of his own honourable affection to right and equity, and also of his Lordships repose and confidence, not in the assistance of earthly honour and wealth, but in the onely providence of the al-righteous and al-righting God. This noble Lord being a president and paterne of all honourable vertues, munificence, and affection to *Heriicke* profession and knowledge; I (out of the obligation of my deuoted mind) thought it best to produce his Coat-armour, as the paterne of all other *Atchiuements* of that degree.

Of Barons.

THE reason of the name of *Barons* is not so wel known in *England*, as is their greatnesse.

Some deriue it from a *Greeke* word, *Baru*, signifying, *Grauity*, as being men whose preface should represent that which their Title doth imply. The *French* *Heralds* take *Barons* to be *Fax-homines*, *Peeres*, or men of equall dignity; the *Germans*, *Banner-hires*, as being *Commanders*, displaying *Banners* of their owne in the *Field*. These the *Saxons* called *Lasford*, (whence our word *Lord*) and the *Danes* called them *Thanes*.

In ancient times the name of *Barons* was very large, *Citizens* of chiefe *Cities*, and *Gentlement* of certaine possessions enjoying that Title; and about those times euery *Earle* had a certaine number of *Barons* vnder them, as euery *Baron* had *Captaneos* vnder him. But times haue altered the limits of this Honour, *Barons* being now reputed no lesse absolute *Lords*, though lower then *Earles*: and as a *Gentleman* is the first and lowest degree of *Nobilitas minor*; so now with vs a *Baron* is reputed the first step of *Nobilitas Maior*.

In which respect some haue thought that in *Atchiuements*, none vnder a *Baron*, may vse *Supporters*; but by ancient examples, we shall find that *Knights* *Bannerets* also had that Ornament allowed them, and therefore though a *Banneret* hath a middle place betwixt *Ordinary* *Knights* and *Barons*; yet I haue omitted his *Atchiuement*, the difference being so little betwixt it and the *Barons*. *Bannerets* (or *Baronets* as some will haue it) by some is deriued from *Banner-rent*, because in their *Creation*, after certaine *Ceremonies*, the top of their *Pennons* is rent or cut off, and so reduced into the forme of a little *Banner*, which they may display as *Barons* doe. But it is more probable that the *Germane* word, *Banner-hiers*, was the originall both of *Barons* and *Bannerets*; which matter skilleth not much, sith this order (as before we touched) is now quite ceased in this Land.

This

The Atchiuement of an Earle.



This *Atchiuement* appertaineth to the right Noble and worthy Family of the *Howards*: but thus *Marshall'd* is here peculiarly set forth for the particular *Eyegnes* of the right Noble, Learned and truly Honourable, *Henry* Lord *Howard* *Earle*

N 2

Earle of Northampton, Baron of Marbush, Capstale of the Castle of Douer, Lord Warden, Chancellor and Admirall of the Cinque ports, Lord priuie Seale, Knights of the most noble Order of the Garter, and one of his Maiesties most honourable Priuie Counsell. Which noble Earle beareth quarterly foure Coats. The first whereof is Ruby, a Bend between sixe Croffe Crolets, Fische Pearle, and is the Externall Coat of the said most noble Family. The second is Ruby, three Lions passant guardant Topaze, in Chiefe, a Labell of three points Pearle, by the name of Brotherhood. The third is Chechy, Topaze, and Saphire, by the name of the Earle Warren. The fourth and last is Ruby a Lion Rampant, Pearle, Armed and Language Saphire, by the name of Mowbray, bearing for his difference a Crossant Saphire all within the Garter. And about the same vpon a Helme a Mantle Ruby, doubled Pearle, next vpon which is placed a Chapeau Ruby, turned vpraine, Insigned with a Lion passant, Topaze, Armed and Language Saphire, Crowned Pearle and gorged with a File of three points of the last. In parted with two Lions, Pearle, differenced on their breasts, Saphire. And for his Motto, to make the same Achievement able to be these words in a Scrolle (expressing his Lordship's true and most vntainedly deuoted affection) VNI ET

VNI VOCE.
The greatnesse of this Family may be a great reason of my proposing this Achievement, *Insist omnium*, for a paterne of the Coat-armors of Earles; but when I cast my thoughts in particular on the Magnifick disposition and Heroicke qualities of this Noble Earle, whom all professions of Learning acknowledge for their most Honored Mecenas, and my poore endeauours haue alwaies founde benigne countenance; I find my selfe deeply obliged in duty to leaue in publicke this poore reification of my humble affection and vnaffected deuotion to his most honourable Lordship.

Of Earles.

The Title of an Earle is very Ancient, the Dignity very Honourable, their calling being in y^e of their greatnesse, adorned with the lustre of a Coronet, and themselves enobled with the stile of Princes.

Counts, among the Ancient Romans, were the Counsellors and neere Adherents to their highest Commanders: which Honour and Title being then but temporary and for life, is since by tract of time made perpetuall and hereditary. The Saxons called them Ealdormen, the Danes, Eorlas; they being (as may seeme) at first selected out of the rest of the Nobility, for commendation of their Gravity, Wisdom, and Experience.

Between an Earle and a Baron is the dignity of a Viscount, whose Achievement I haue omitted in respect that the same is chiefly differenced from the Achievement of an Earle in this: that the Viscounts is adorned with a Chapeau of lighter making, then the Coronet which beareth the Earles Achievement. And so likewise may be said of Marquesses, which being next degree above an Earle, their Achievements haue onely this difference, that their Coronets, are wholly flowered, whereas the Earles are but partly flowered, and partly Pyramidall.

The

The Achievement of a Duke.



This Achievement pertaineth to the (right High and Mighty Prince, the (second sonne of our Soueraigne Lord the King) Charles, Duke of Yorke and Albany, Marquess of Ormound, Earle of Ros and Lord of Ardanuoch. And is thus Blazoned. Quarterly quartered.

red as followeth: The first *Jupiter*, there *Flowres de Lices Sol*, quartered with *Mars*, three *Lions* passant gardant in *Pale Sol*. The second, *Sol*, within a double *Tressure* Counterflowred a *Lion Rampant*, *Mars*. The third *Jupiter*, an *Irish Harpe*, *Sol*, fringed *Luna*. The fourth and last quarter, in all points as the first. Other all on the chiefe part of the *Escutcheon*, a *File* with three *Lambes*, *Luna*, each charged with as many *Tortiseauxes*. Above the *Shield* a *Duke's Crowne*, above the same an *Helmet* sitting his high *Estate*, and thereupon a *Mantle* lined, doubled *Ermine*. And for his *Crest*, vpon a *Chapeau* or *Crown* of *Ermine Mars*, turned vp *Ermine*, a *Dion* passant gardant, lined with a *Crowne Sol*, Armed *Jupiter*, & gorged with a *Lable*, charged as also said: Supported by a *Lion* gardant, furnished in all respects as himself, the *Chapeau* excepted. Also by an *Antelope*, *Luna*, armed and *Enguiled* of gold with a *Crowne*, and into is also a chaine passing betwene his forelegs, and encircled his backe, the *Shield* and underneath the said mentioned *Crowne* a *File* in all respects as the former, the whole being the speciall difference belonging to his *House* *Duke* of *York*. Both which *Supporters* doe stand vpon a *Compartment*, placed vnderneath in the middell wherefrom make his *Soueraignes Atchievement* perfect and compleat is placed his *Motto*.

Of a Duke.

That the *Titles* of *Dignitie*, were primitiely (for the most part) taken from *Militarie* imployments, may appeare from the lowest steppe of *Gentry*, to this which is neere vnto the highest amongst vs, and in some Countries is the highest of all; For as the *Esquier*, the *Knight*, the *Baronet*, haue their Denominations for some place, and seruice in the Camp, so hath the *Duke* also, which is his originally, signified nothing but a *Generall* or *graund* *Chieftaine*, till the *Dignitie* became *Hereditarie* to their issue. At which times, when many enioied the same *Hereditarie* honor, occasion was giuen, of erecting euen amongst *Dukes* also another supereminent *Title*, of *Arch-Duke*, a name wel known in *forraigne* parts, but neuer obtained in this *British* land.

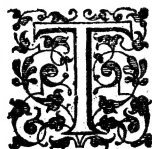
The high dignitie of *Duke* of *York*, hath been a long time born by the second *Isomies* of the *Kings* of this Land, though of elder times *York* was but an *Earledome*, and yet then also it was an honour of so high esteeme, as that it was annexed to the *Crown*, as appeareth by *Richard* the first, who hauing conferred the title of that Country on his Nephew *Otho*, *Duke* of *Brunswike*, the *Yorkshire* men much repined thereat, saying, *They would yeeld no homage to any but to the King, untill such time as they might speake with the King and for him*. With which resolution of their great zeal, and affection their *Soueraigne*ooke so great contentment, that he bestowed on *Richard* the first the same in exchange, and referred the *Title* of the *Earledome* of *York* to himselfe, while time, it became a *Dukedome*, and hath been reputed of long since to be the *Title* of this *Kingdome*, next to the *Principalltie* of *Wales*.

Hereditary becoming the *Atchievement* of the most Noble and Excellent *Henry*, *Duke* of *Wales*, &c. should be added, to excellency that more vertuous *Princesse*, *Elizabeth* *Princess*, the bearing & blazoning of such *Armes* as are in height of *Dignity* next to *Soueraigne Kings*; but because the difference thereof and this next ensuing *Atchievement* of *Soueraigne Ensignes* is in effect so little (being onely a *Labell* of three *Points*) I thought fittest to comprehend it vnder the *Ensignes* of his *Majesty*, in whom is comprized the happinesse and welfare of all true hearted and religiously affected *Subiects*.

The



The Blazon of our Soueraignes Atchievement.



HE most High and Mighty Monarch, IAMES, by the grace of God King of great Brittain, France and Ireland, Defender of the onely true Apostolical faith &c. beareth for his Highnesse Soueraigne Ensignes Armariall; these most Roiall Coat-armours, quarterly quartered as followeth, viz. Principally in the first *Jupiter*, three *Flowre de Lices*, *Sol*, for the Regall Armes of France, quartered with the Imperiall Ensignes of England, that is to say, *Mars* three *Lions* passant gardant in *Pale*, *Sol*. Secondly, *Sol*, within a double Tressure Counter-floured a *Lion Rampant*, *Mars*, for the Roiall Armes of Scotland. Thirdly, *Jupiter*, an *Irish Harpe*, *Sol*; Stringed *Luna*, for the Ensigne of his Maiesties kingdome of Ireland. The fourth and last quarter in all pointes as the first. All within the Garter, the chiefe Ensigne of that most Honourable Order that was instituted by the most famous King, Edward the third: about the same an *Helmet* answerable to his Maiesties Soueraigne Iurisdiction: vpon the same a rich *Mantle* of cloth of Gold, doubled *Ermine*, adorned with an *Imperiall Crowne* and surmounted by a *Lion* passant, gardant, *Crowned* with the like: Supported by a *Lion Rampant*, gardant *Sol*, *Crowned* as the former: and an *Unicorne Luna*, gorged with a *Crowne* thereto a *Chaine* affixed, passing betwene his fore legs, and reflexed over his backe *Sol*. Both standing vpon a compartment placed vnderneath, from the middest whereof issue the Roiall Badges of his Maiesties chiefe Kingdomes of England and Scotland, to wit, the *Rose* for England, and the *Thistle* for Scotland. And in the Table of the Compartment his Highnesse Roiall Motto, DIE ET MON DROIT. Thus haue I finished the Blazon of these his Maiesties most Roiall and Monarchal Ensignes, and therewithall the scope of my intended poore Tractels.

It hath been questioned, sith these Armes are peculiar to the English Soueraigne, wherefore the Armes of France should haue the preheminence in Marshalling. But the reasons thereof are diuers: as first, because the Kingdome of France, is the greatest; secondly, because these *Flowre de Lices* from their first bearing haue been the Ensignes of a King; and those of England deduced only from Dukedomes. For the Conqueror (as Duke of Normandy) brought in for his Coat-armour, two *Leopards*: I say deduced, because the Kings of England after the Conquest did beare two *Leopards*, (the Ensignes of the Dukedome of Normandy) till the time of King Henry the second, who (according to the received opinion) by marriage of Eleanor daughter and heire of the Duke of Aquitaine and Guyon, annexed the *Lion*, her paternall Coat, being of the same Field, Metall, and Forme with the *Leopards*, and so from thence forward they were iointly marshalled in one Shield and Blazoned three *Lions*. A third reason may be giuen, for that at the first quartering of these Coats by Edward the third, question being moued of his title to France, the King had good cause to put that Coat in the first rancke, to shew his most vndoubted Title to that Kingdome, and therefore would haue it in the most persequious place of his Escutcheon.

These Soueraigne Ensignes haue I thought fittest to produce in this last, but highest place, because all the smaller streames of Nobility (which which I began according

according to the visuall order of precedence in all solemnities of State, by degrees from the least ascending still to the greatest) doe both take beginning and ending in this full Ocean of Maiesty, Generosity, Nobility, and al wordly Eminency and Honour whatsoever.

Kings being vpon Earth Lieutenants of the All-powerfull God of Hea- Kings Gods uen, no vnderstanding man will doubt, but that, as God is the fountaine from Lieutenants, which, and the End vnto which, all spirituall Graces doe flow, and tend; so also the King is the highest Spring and bestower of all earthly Noblesse, and his estate likewise is the principall thing, for vpholding whereof, the Powers, Honours, and Endeouours of all truly Noble, are to be imploied, and (if need be) also hazarded.

The chiefe attributes of God, are, his power, wisdom, goodness; in all The chiefe attributes of God, which the neerer any King cometh to the imitation of that prime Idea, the more truly doth he deserue that glorious name, and expresse the noble nature of a King. Which all Countreies (in part) haue shewed by the seuerall Titles giuen to their Soueraignes: most Nations calling them, Reges, for government, which cannot be as it should be, without the said three Regall properties; and the Saxons (our ancestors) called them Kings, of Cynning, a word signifying both cunning or wisdom, and also power, whereby all Kings can doe much more then good Kings will doe.

The beginning of Kingly power, was from the first created man, who was made an absolute (but fatherly) Soueraigne ouer all; and the necessity of such a Chiefe, was so great euen in the crie of Nature, that as there are no flocks or herds of beasts but haue one leader of their owne kinde, so there is no Nation so brutish or barbarous, but haue found the necessity and vse of hauing a King ouer them, to rule them, and administer iustice to them, which is the prime office of a King: and that such hath alwaies beene the office of Kings of this our Island, our own ancient and learned Lawyers testifie: For Rex (saith Bracton, Bracton) non alius debet indicare, si solus ad id sufficere possit, &c. Whence a latter learned Lawyer gathereth most truly, that though the King substitute another to minister iustice vnder him, yet himselfe is not discharged of that authority, when himselfe please, (as often our Kings haue done) in persons to fit and take notice of causes; and likewise the Roiall Oath at his Coronation runneth, Facies, fieri in omnibus iudicijs tuis equam & certam iustitiam, &c. And that such was the Kings absolute Iurisdiction in this Kingdome before the Conquest also, the same Author so copiously prooueth, that it is ignorance to deny it, and folly to enlarge the prooue of it. And yet saith Aeneas Silvius, It is the manner of Kings in writing to vse the plurall number, as Mandamus, Volumus, &c. Facimus, &c. As appeareth, Epist. 105. where he saith, Reges cum scribunt, etsi dominatum habent, ut quicquid placet, Legibus agere habent; ea tamen moderatione utuntur cum scribunt, ut aliquid precipientes non se solos videri velint fecisse, sed cum aliorum consilio. They do temper their Soueraigne Iurisdiction with such moderation, that it may appeare they prescribe and command not without counsell and aduice of others.

Touching the greatnesse of the Kings of this Island and precedence before The greatest any other Kings, these are two maine reasons. First, that the King of this Land, of our Kings Lucius, was the first Christian King of the world, as also Constantine the first Emperor, publicly planting Christianity. Secondly, for that of all Kings Christian

ſtian the King of Britaine is the moſt (and indeed onely) abſolute *Monarch*, he being no way ſubordinate to any *Potentate*, *Spiritual* or *Temporal*, in cauſes either *Eccleſiaſtical* or *Ciuill*, as other *Kings* are, through their owne default.

Moreouer, the King of England is both *Anointed*, as no other *King* is, but onely the *French*, of *Sicile*, and of *Ieruſalem*: and he is alſo *Crowned*; which honor the *Kings* of *Spaine*, *Portugall*, *Aragon*, *Nauarre* and many other *Princes* haue not. God grant that as our Country hath bene bleſſed with prerogatiues aboue all other *Kingdomes*, and with the bleſſing both of all earthly *felicities* and heauenly *graces*, beyond any other, and with more puiſſant, victorious, learned, religious *Kings*, then all the people whatſoeuer (as the world ſeeth at this day) ſo wee may goe beyond all Nations in thankefulneſſe to ſo mercifull a God, and in dutifulneſſe to ſo gracious a *Soueraigne*;

whoſe *Crowne* let it flouriſh on his *Roiſall* head, and on his *Poſterities* till the *Heauens* leaue to moue, and *Time* bee no more. Amen.

(. . .)

FINIS.

To the Generous Reader.

My Taske is paſt, my Care is but begunne;
My paines muſt ſuffer cenſures for reward:
Yet hope I haue, now my great paines are done,
That gentle Spirits will quite them with regard.
For when my loue to Gentry heere they finde,
My loue with loue they muſt requite by kind.

But if th'ungentle Broode of Enuies Groomes,
Misdoome my paines; no force, they doe their kinde,
And I'le doe mine: which is to ſcorne their Doomes,
That uſe vnkindly a kind wel-willing minde.
Thus I reſolue: Looke now who will heereon,
My taske is paſt, and all my care is gone.

I. H.



A Conclusion.

BVt *HE* alone, that's free from all defect,
 And onely cannot erre (true *Wiſedomes* Sire)
 Can, without error, all in *All* effect:
 But weakes are men in acting their deſire.
 This *worke* is filde; but not without a flaw;
 Yet ſi de with *Paine*, *Care*, *Coſt*, and, all in all:
 But (as it were by force of *Natures* Law)
 It hath ſome faults, which on the *Printer* fall.
 No *Booke* ſo bleſt that euer ſcap't the *Preſſe*
 (For ough I euer read, or heard) without.
Correctors full't of *Art*, and *Carefulneſſe*,
 Cannot prevent it; *Faults*, will flee about.
 But, heere's not many: ſo, the eaſier may
 Each gentle Reader rub away their ſtaines:
 Then (when the verball Blots are done away)
 I hope their *proſe* will excede their *paines*.
 Beſides; it may be thought a *fault* in mee,
 To haue omitted ſome few *differences*
 Of *Coronets* of high't, and low't degree;
 But this I may not well a *fault* confeſſe:
 For, twix't a *Duke*, and *Marqueſſe* *Coronets*
 Is ſo ſmall * ods that it is ſcarce diſcern'd,
 And twixt an *Earle* and *Vicounts* Frontlets
 The ods is like: ſo needleſſe to be learn'd.
 Then theſe are faults that Reaſon doth excuſe;
 And were committed wilfully, becauſe
 Where is no *difference* there is no abuſe,
 To *Grace*, *Armes*, *Nature*, *Order*, or their *Lawes*.
 This breakes no Rule of *Order*; though there be
 An *Order* in Degrees concerning *This*:
 If *Order* were intrin'd; then ſhould I flee
 From my chiefe purpoſe, and my *Marke* ſhould miſſe,
 O *R D E R*, is *Natures* beauty: and the *Way*
 To *Order*, is by *Rules* that *Art* hath found:
 Defect, and Exceſſe in thoſe *Rules* bewray,
Order's defectiue, *Nature's* much deform'd.
 But O *R D E R* is the *Center* of that *G O O D*
 That is vnbound'd; and *All* circumscribes;
 Then, if this *Warke* hath any likelihoode
 Of the leaſt good, the good to it aſcribes.

*But in (now)
 Mr. Garters
 Booke of
 Honor Mil-
 itarie and Ci-
 uill the diffe-
 rence (ſuch
 as it is) doth
 appeare, to
 which I refer
 the Reader.

In

In *Truth, Grace, Order*, or in any wife
 That tends to *Honour, Virtue, Goodness, Grace*,
 I have mine *Ends*; and then it shall suffice,
 If with my *Work* I end my *vital Race*:
 And, with the *Silk-worme*, worke me in my *Tombe*,
 As having done my duty in my *Reame*.

Finis coronat Opus.

IOH. GVVILLIM.



LONDON.

Printed by *William Hall*, and are to
 be sold by *Raphe Mab.*

1610.

MVSEVM
 BRITAN
 NICVM